



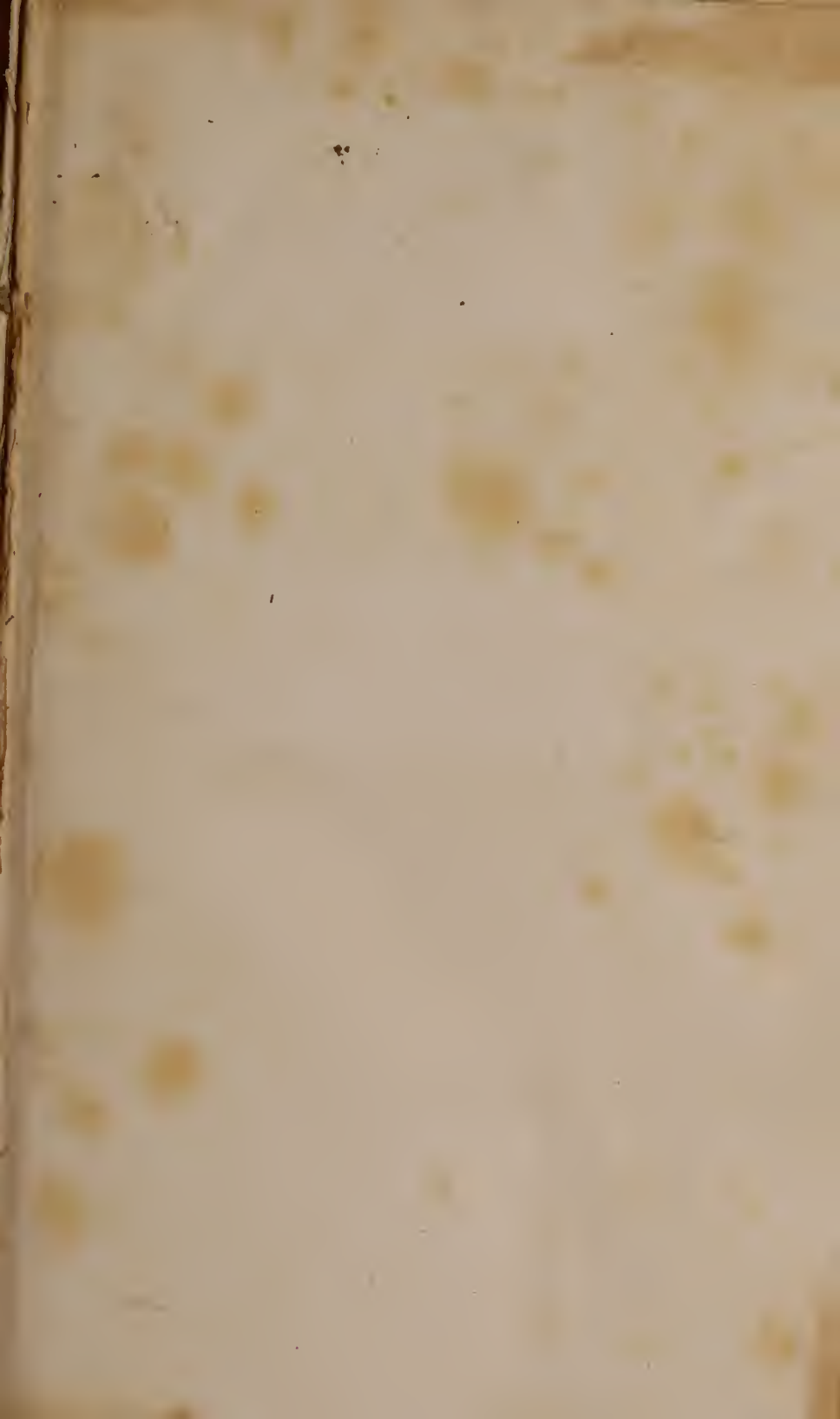
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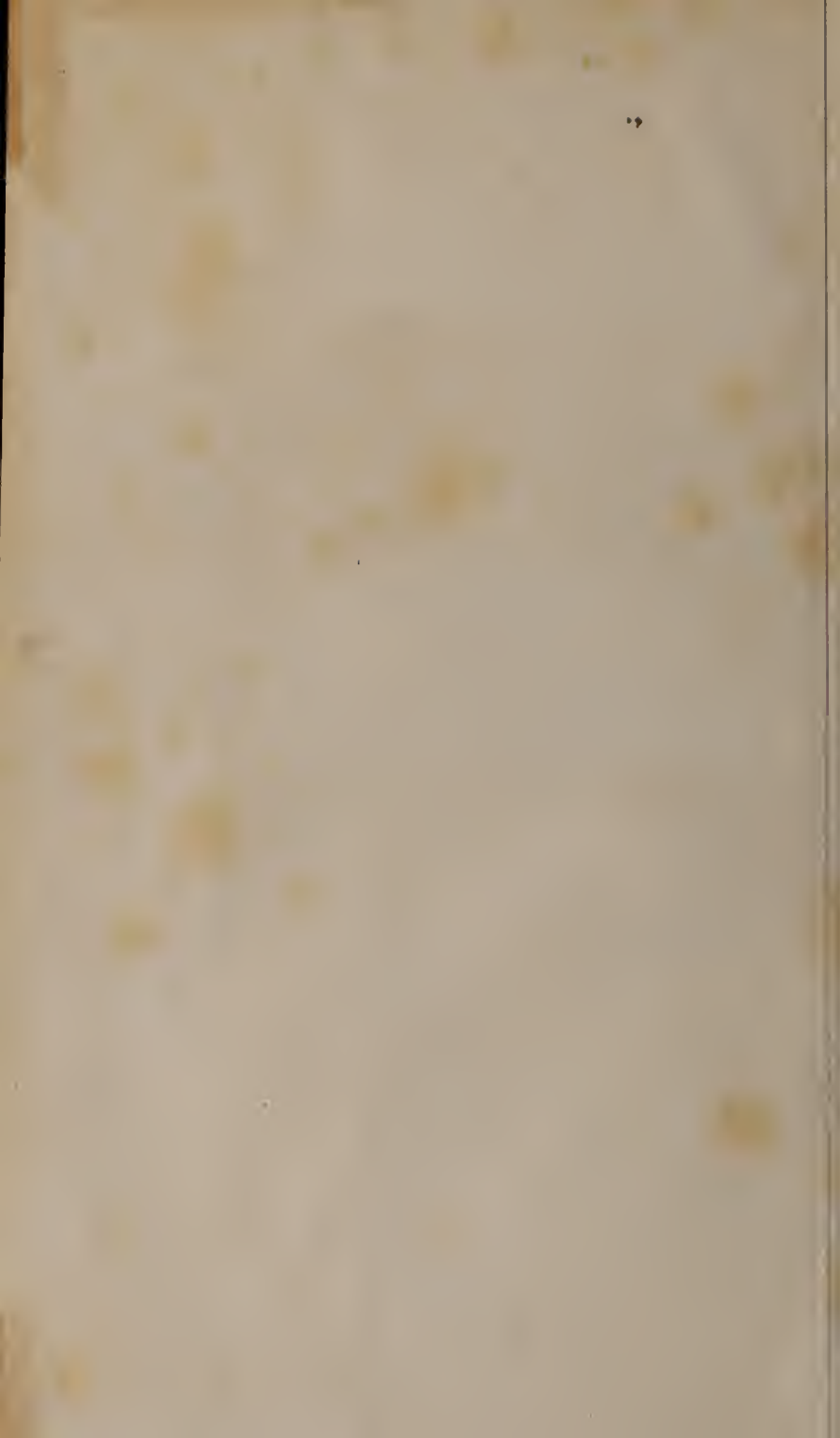
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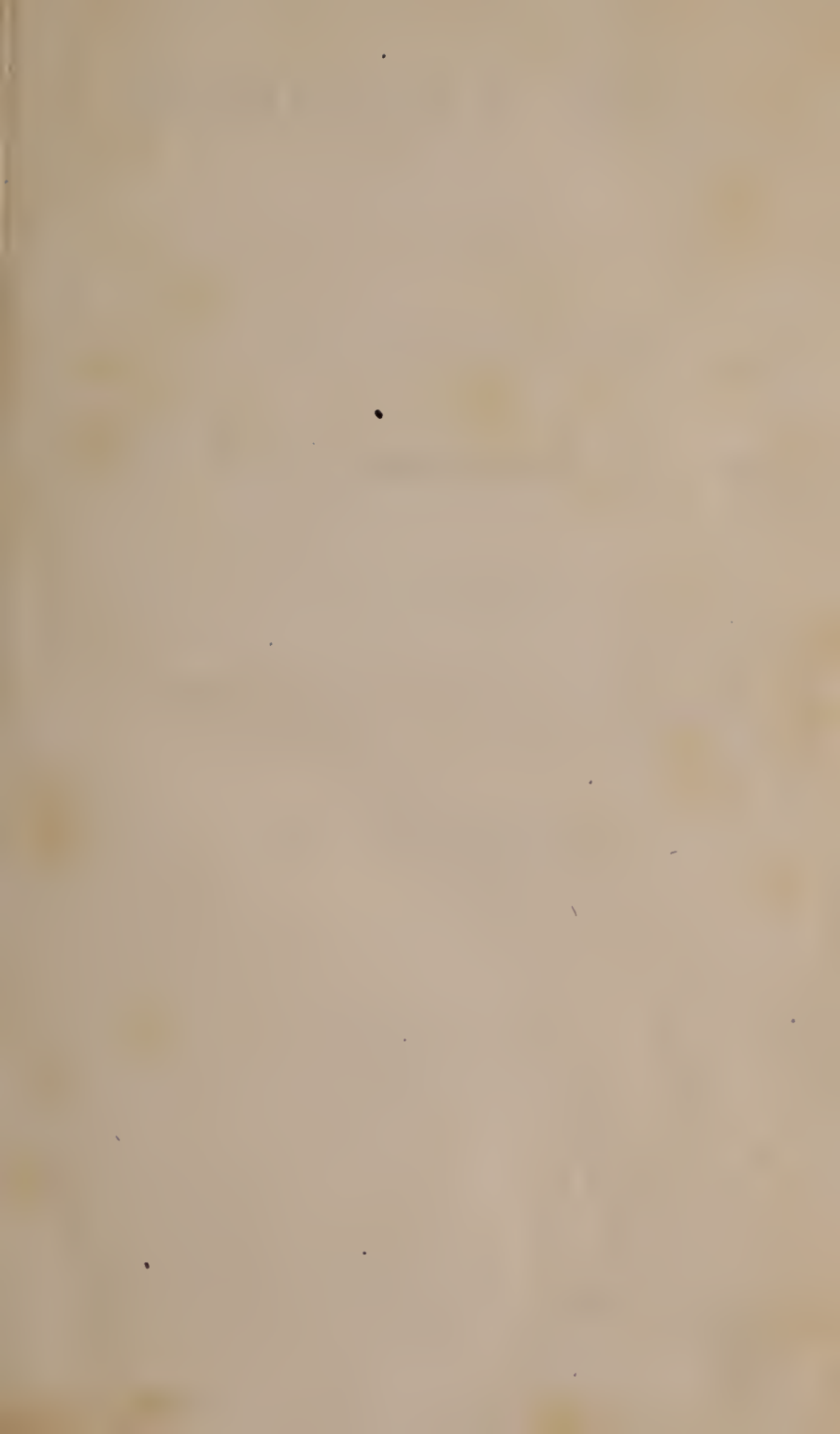
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THE
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CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1856.

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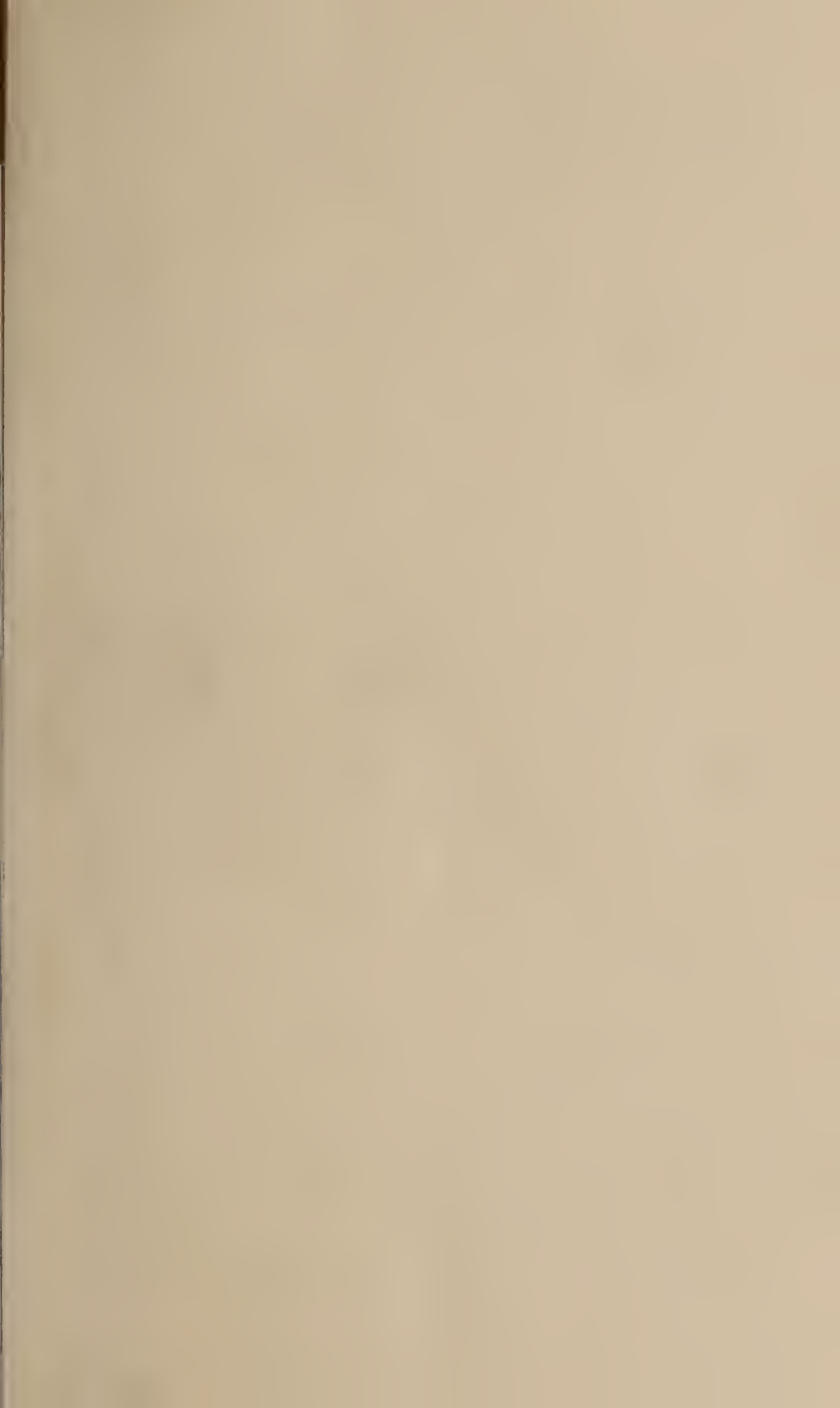
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Syria.

LETTER FROM MR. EDDY, DECEMBER 5,
1855.

FROM the letter of Dr. Anderson, published in the February Herald, the friends of the Board will have learned the change which has been made at Aleppo, Messrs. Ford and Eddy being transferred to the southern field of the Syria mission, in the expectation that the labor expended in the place which they have left, will be mainly directed, for the present at least, to the Armenian population. The latter of these brethren, in view of this event, has drawn up a short sketch of his missionary life as spent in this eastern city, dwelling more particularly on the closing scenes.

Removal to Aleppo.

The commencement of Mr. Eddy's labors at Aleppo is described in the subjoined extract.

It is now a little more than three years since we arrived at Beirut, to share the cares and joys of missionary life with the beloved brethren who had preceded us. We were assigned to Aleppo as our station, where Mr. Ford was then the sole laborer. We made our journey thither by land, first scaling the heights of Lebanon, then dropping into the beautiful valley which separates its two ranges, and following it up till we stood wondering beneath the ruins of Baalbec; and while we gazed upon the crumbling pride and fading glory of the once magnificent temple of the sun, we read there a prophecy of the determined overthrow of every

system of false worship, which chains the consciences of men, and alienates their hearts from the one Lord and Savior.

In our course we passed by Homs, then without a missionary for its vast nominally Christian population, but now having in Mr. Wilson a faithful witness to the truth as it is in Jesus. We next passed by Hamah, the Hamath of the Bible, so often mentioned in connection with the promised possession of the Israelites; and then, for two days, our course led us through the ruins of deserted Grecian cities, whose record is unknown to the pages of history, once the abodes of a luxury and a beauty now for a long time foreign to this land, the houses and churches and wine-presses of many of them remaining, after the lapse of centuries, almost perfect in their grace and strength, as though the inhabitants were but sleeping a natural sleep, soon to waken, instead of the long sleep of death.

After thirteen days of travel we reached Aleppo; and exciting, indeed, were the emotions with which we first gazed upon the place, where we thought we were to live and labor, and where we also thought, when our work should be done, to die. But God's ways are not as our ways, nor his thoughts as our thoughts. We commenced learning the Arabic language, as that is used by all the sects of Christians residing there, except the Armenians, whose language is the Turkish; and we supposed that our labor would be princi-

pally with those who constitute by far the majority of the population. But it was not so. The Greek and Catholic and Maronite sects were all rich and proud, immersed in business, and fond of pleasure, and they had no wants of the mind or soul to be met by the gospel. They were courteous to us when we met them, and ready to converse upon secular matters; but they would not come to hear the preaching of the truth; and what they listened to in conversation, made no impression upon them. The Armenians, however, showed a different spirit, a readiness to be instructed, and a tenderness of heart to be impressed. As our congregation was almost wholly composed of this class of people, and few of them understood Arabic, Mr. Ford felt compelled to learn the Turkish language, in order to instruct them; so that when I was able to preach in Arabic, we conducted services in both languages every Sabbath, and on separate evenings during the week, hoping still that the time was near when the twenty-five or thirty thousand Christians of other sects would open their doors and hearts to our message.

Change of Place.

But the Lord had selected a sufficient field of labor for these brethren. Mr. Eddy's narrative proceeds as follows:

It is not necessary to enumerate all the scenes of our three years' life. We need not speak of the trials of learning so difficult a language, or tell how sickness laid its hand heavily upon us, and brought us in turn to the borders of the grave, and how darkly to our eyes that grave opened to receive our first-born, five months lent to us. Nor need we declare how we were compelled to wander away for a time in the pursuit of health, and how kind and grateful to us was the welcome of our associates and friends upon our return; how many prayers we offered, and how many plans we devised, in the hope that the word of God might prosper at our hands. I must hasten to the recital of later scenes.

Dr. Anderson, on his return from India, visited our mission, and held a special meeting at Beirút with the brethren. In view of the state of things at Aleppo, and also of the fact that around that city, in Aintab and Marash and Antioch and Kessab, the work was altogether among the Armenians, and in view of the great want of missionaries speaking Arabic in the southern part of the Syria field, it

was determined that Aleppo should be transferred to the Armenian mission, henceforth to be supplied by persons speaking the Turkish language, and that Mr. Ford should be transferred to Beirút, and that we should reside at Kefr Sheema, a new station contiguous to Beirút. This decision, in some respects deeply trying to our feelings, commended itself to our minds as the ordering of God, and we addressed ourselves at once to carrying it into effect.

Effect on the Protestants.

The following extract will deeply interest the friends of the Syria mission. Will they not remember the Protestant community at Aleppo in their supplications to the Head of the church?

It would have been very hard for us to announce the proposed change to the members of our little church, and still harder to have persuaded them of its necessity, had not God in his kind providence permitted Dr. Anderson to visit Aleppo, to confirm by his own observation the justness of the opinion he had formed, and personally lay the whole matter before these wondering, sorrowing disciples of Christ. Twice he met them; and the second time they presented a petition that their beloved teachers might be spared to them. But his explanations, with his promise that another missionary should soon be sent, and that they should not be left at all without a native preacher, reassured and comforted their minds.

There was one person to whom the change proposed was especially trying. Jebra Antaki, the earliest and most devoted member of our church, not an Armenian, yet knowing both the Arabic and Turkish languages, not troubled, therefore, because he would not understand another missionary, felt for us a love that was peculiar, even like a brother's. Rarely had a day passed during our residence at Aleppo, when he had not visited our houses, his attachment to us and the truth appearing in every feature of his countenance and in every word which he spoke. This separation was to be to him like ours from the friends of our native land; and his missionary zeal, burning more brightly than in any other Christian convert in Syria, yearned over the thousands of his own sect, to be left with none to bear witness of Christ in their own tongue. He did not complain; but the tears often seen in his eyes, his altered mien, and his clinging to us dur-

ing the remaining days of our stay, touched our hearts.

A few days before we left, we met the members of the church, seven in number, to inquire into the exact state of their feelings, and to commend them to God. We found much less of fear for the future in their minds than we had supposed; and we could hear of no triumph of the enemy in view of our anticipated departure, but rather the contrary, since the Armenian churches had taken alarm at the proposed changes, and it had been published in them, the previous Sabbath, that all should beware of the new teachers, who were seeking to overthrow their church, and that they were not to visit or receive them, to speak to or answer them, to buy from or sell to them. In view of the call to new faithfulness and zeal in the cause of Christ, they all covenanted together before we separated, each one assenting audibly, that they would henceforth give themselves more entirely to Christ, and their labors to his cause. We then commended the little flock to the care of the great Shepherd. We also met the whole congregation. Both Mr. Ford and myself gave them parting words of counsel, and then formally transferred them to the representative of the Armenian mission, Dr. Pratt, who had come down from Aintab to receive the trust.

A native preacher from Aintab is already on the ground; it is hoped that a missionary will be stationed there at an early day.

Return to Beirût.

The departure of the two mission families from Aleppo, and their arrival at Beirût, were affecting and admonitory.

On the day of our departure all came to bid us "farewell," as well as their broken voices would permit them. Some accompanied us far out of the city, as far as it was safe to go, and left us with tears and heavy hearts. May God watch over those few sheep in the wilderness; and may the time soon come when the cries of thousands, hungering there for the bread of life, shall call us to return and to minister to them!

Our toilsome journey to the sea-coast, with our families, was safely performed, being enlivened by the presence of Dr. Anderson and Mr. Calhoun; and when we parted from Dr. Anderson at Alexandretta, it was with many thanks to God for permitting us to enjoy the counsel and friendship of so beloved a messenger of the churches.

Reaching Beirût, our hearts beat with pleasure at the thought of meeting the brethren, known and loved, who were laboring there, when we were met by the message, on board the vessel, "Three days ago brother Whiting died!" He had been seriously ill during the summer; and while yet weak from the effects of sickness he descended to Beirût from the mountain, and fell a victim to the cholera. What a loss to his companion, to us, to the work! We had hoped to draw largely from the results of his long experience, in entering upon the duties of our new stations. But he was ripe for heaven; and to the Master's will in calling him home we must cheerfully submit.

We found the people of the city much scattered through fear of the epidemic. So many had fled to the neighboring villages and to the mountain, that the schools were well nigh deserted, the labors of the press almost suspended, and the number of attendants at the religious services greatly reduced. I had expected to proceed at once to Kefr Sheema to reside; but I found every available room in the village crowded with fugitives from the city, so that it was impossible to secure a place. I go there each Sabbath to preach; and I visit the people during the week, hoping soon to be able to settle permanently.

Another trial was in store. "On the 23rd of November," Mr Eddy writes, "about two weeks from the time of our arrival, Mr. Ford's youngest child, who had borne the journey uncommonly well, and was dear to us all, having completed its stay nine months upon earth, was suddenly taken away. This was a sore trial to the parents and to us all; but God has given us grace to yield submissively to his will."

Marash.

LETTER FROM MR. PERKINS, OCTOBER 25, 1855.

THE readers of the Herald are hardly prepared, perhaps, for the report which Mr. Perkins feels constrained to make in regard to recent occurrences at Marash. It was expected, however, that during the present war with Russia there would be outbreaks in some parts of the Turkish empire; and it was also expected that the friends of the missionaries might be called to suffer persecution from the hands of lawless and reckless men. When peace shall have returned, the recurrence of such scenes will be far less frequent, it is presumed, inasmuch as the troops that have

been drawn off for the war, will be dispersed again among the people.

Preliminary Facts.

Mr. Perkins first mentions certain facts, which have an important bearing upon the narrative that is to follow.

A young man, Mr. L. Guarmani, has resided in this place for several months, as an English agent for buying horses, and enrolling soldiers for the army. Although an Italian by birth, and from youth a resident of this country, he is able to converse in English. Being an agent of the British government, he has great influence; and men of all parties seem to acknowledge his power. He has been very kind to us from the first, and especially during the late commotions, as will appear from what follows. I will take this opportunity to acknowledge our obligations to him, and to the English government, whose agents in this empire, very generally, are ready to protect and aid the American missionaries.

Zeitoon is the name of a large village in the mountains, containing about a thousand houses, nine hours from Marash. The people are fierce and reckless, much dreaded here, though all are Armenians. Other villages in the same direction, some nearer, some more distant, contain another thousand houses of the same class, whom, for convenience, I will include under the term "Zeitoonites." The Tegirlees are another large tribe of a similar character, who occupy the mountains in the summer, and the plains in the winter, not in the immediate vicinity of Marash. They have no cities or villages, but dwell in tents, with which they easily remove from place to place. To-day they are here; to-morrow they are elsewhere. Such a people, in such a region, are not easily kept in subjection by a weak government.

In this place, there are several beys of much influence, whose aid in governing the city seems necessary for preserving peace and security. Each of them has villages or tribes subject to him, or much under his influence. These he can restrain in a great measure from plundering, and especially from doing mischief here; or he can incite them to do much evil. Though generally residing in the city, some of them have been absent a part of the summer.

The opening Chapter.

In connection with the foregoing facts, it is important to understand that these beys form two

parties at Marash; that they are not slow to quarrel with each other; and that some of them, being at enmity with the late Governor, have always been ready to array themselves against this dignitary.

The Governor had given offence to some of the mountaineers, in attempting to collect money from them; and he went so far as to imprison the head of one of the tribes, whom he released after a few days, and sent out to a village, on hearing of the approach of a large company to take their chief. This proceeding had no tendency to promote order among the tribes about us, showing, as it did, the weakness of the government; and in these circumstances the Governor sent for a bey, who was then absent from the city, and whose presence he desired for its security, giving him the promise that if he would come, every thing should be as he desired. The bey came, September 29; but distrusting the Governor, or from malice, he brought with him two hundred or more of the half savage Zeitoonites and Tegirlees, to whom he had held out the hope of plundering the houses of some of his enemies, and who actually made trouble in the city, with or without the consent of the bey. It seems that the bey, disliking the Governor and some of his proceedings, left his men unrestrained, that he might compel the latter to abdicate.

I knew little of any trouble in the city till Sabbath evening, September 30th, when three savage looking men were sent by Mr. Guarmani to guard the house which we occupy. One or two of them were his soldiers; but one of them belonged to the lawless men of the mountains. In this country they set thieves to watch thieves. That night houses and shops were plundered; and other wickedness was committed. Fire-arms and other articles were plundered from the Governor's house; and Mr. Guarmani afterwards put guards there to prevent further mischief. He came early in the morning to see if we were in fear; and in the afternoon he was with us to consult about the state of affairs, and see what he should do in the circumstances. The Governor, fearing for his life, and desiring to leave the city immediately, had sent to him his resignation of office. Mr. Guarmani threatened to leave the city, in order to frighten the contending parties into order; but the bey said that in that case he too would go. The city would then be left to more unrestrained plunder.

I accepted Mr. Guarmani's proposal that I should accompany him to his house, whither the bey should be called, in order that, if our influence would avail, he might be persuaded to make peace with the Governor. It was found that he did not wish peace; but he affirmed that if the Governor should go, and the principal beys should constitute the mejlis, they would be responsible for the peace of the city, and would give a writing to that effect to be sent to Aleppo. No better mode of proceeding appearing, this was accepted. I had little to do in the matter. There being parties here, it is prudent for us to be connected with none, and to interfere with the government only so far as may be necessary to secure the rights of the Protestants. I desired the safety of the late Governor, who has acted efficiently in our behalf; and, accordingly, his safety was promised till he should reach Albustan, four days distant.

Progress of Events.

The promised peace did not come. Days of darkness and trial were in store for the Protestants. This will appear more distinctly from the following journal.

October 2. Our house was guarded again last night, but will not be to-night. A few of the markets are open.

4. The city is not quiet yet. In the morning, Adoor, the native helper, Sarkis, the head-man, and others, came to us, saying that twenty-five Zeitoonites had planned to go to the place of worship this evening, to break up the meeting, and kill one or two. While we were talking, the son of the master of the house came, having been stripped of money and other articles by two horsemen, on the edge of the city. I decided to go to Mr. Guarmani's, and inform him of what we had heard; but before noon he came here. He says that this is a great day; the beys and other influential men, who are quarreling with each other, meet to-day in council, to determine what they will do. Either there will be peace, and all will be well; or anarchy and violence will prevail, as the beys will go to the mountains and bring down their hundreds of fierce men. In the last case, Mr. Guarmani, with ourselves and others, will go to a village four hours distant, belonging to one of the beys. While he was here, eight or ten men went to our school, and told the teacher to send a boy for raki, or they would kill him. The boy went to Adoor's, and he

came here with the news. Mr. Guarmani immediately went to the place; but the men had gone, saying that they would come again at night. There was no school in the afternoon, and no meeting in the evening. At tea-time we were informed that all would be well. The Governor will leave; Acmed Pasha (brother of the bey before mentioned) will sit in his place for the present; and all the beys guaranty the peace of the city. Afterwards the head-man of Mr. Guarmani's soldiers came with four Zeitoonites, armed with guns and pistols, to guard our house; and still later two police officers were sent by Acmed Pasha. The Zeitoonites made a great deal of noise, and would not cease when I desired it. They told the police officer who delivered the message, that they would kill him. This was an empty threat, probably; but it shows their reckless character. After a few hours they became quiet, and we slept. Such guards were not particularly agreeable.

5. At Mr. Guarmani's suggestion, I called with him on the acting Governor, and was well received. He offered to give me any assistance which I might need. Many Protestants assemble in the adjacent house-lots, which they make a place of resort, because they feel safer here than in the market, where the ruffians do much mischief. Last night Adoor slept at the house of a Mussulman, because "the Zeitoonites sought him." Some of the malicious Armenians seem to think the present a good opportunity to show their hatred of the Protestants, and have begun to point out their houses and shops to the Zeitoonites. This afternoon, Adoor and others went to the acting Governor, to complain that they were troubled at their houses. Soon after they had gone, others came running to me, saying that the Zeitoonites were forcing the door at our place of worship, and had taken my Vakeel's house. I sent them to Mr. Guarmani, but he was not at home; and they were directed to the bey before mentioned, who told them to bring the men, to show the men! This was impossible, but it was as reasonable as many things which these "great men" do. Those who went to the Governor, were sent to a khan-keeper who has some influence with these mountaineers; but not much good resulted. Copper vessels and a box of clothing have been taken from the house of Sarkis; copper vessels have disappeared from my Vakeel's house; and the shoe-shop of one of our old men has been plundered. At even-

ing, just after three guards had come from the Governor, we heard that the Zeitoonites had returned to the Vakeel's house; and I sent the police officers thither. There is much fear in the city to-night; but through the favor of a kind Providence, we are comparatively safe. The present state of things is not exactly the peace and security that were promised. The Governor and others do not act efficiently, because they have not power to restrain the ruffians, or are afraid of them and of the tribes to which they belong. The Governor says that the Marash Armenians are the cause of the troubles to Protestants, because they maliciously point out their houses, and incite the strangers to make unwelcome visits.

6. The guards did not return last night. Mr. Guarmani came again this forenoon, with a train of his highest officers, and said that the guards met last evening a company of fifty men, (the number was exaggerated probably,) who were coming to enter our house by force. They prevented them, and went to him with the story. After hearing of the plundering of Protestant houses, he took a list of the articles abstracted, which he thinks will be returned or paid for, after a time.

7. Sabbath. We have passed the day in quietness. Services were held at the place of worship as usual, except that the early morning service was omitted; and some of the Protestants assembled for prayer in our house-lot. At some time during the day, a Marashite climbed over an unfinished part of the wall, and opened the gate for some Zeitoonites, that he might show them the place and the houses. It is said that the Zeitoonites talk of destroying the houses; but I do not apprehend an immediate assault. A few visited the place, a day or two since, when I was absent from it, and showed their unfriendly disposition by slashing off the top of a fig-tree, compelling one or two boys, and trying to compel our head-man, to say an Armenian prayer and make the sign of the cross!

8. In the Herald for September allusion is made to the marriage of a Protestant to the wife of a deceased priest. The Zeitoonites have threatened to take this woman; and she has come to pass the night in our house. It has been more quiet to day. A command has been given that the Protestants be not molested.

9. Adoor and others went to a friendly

and very influential bey, and told him that if these people act so, the Protestants must leave the city. The significant reply was, "If they act so, I must leave the city."

10. The Zeitoonites have begun to depart, a few at a time. The Protestants begin to look more cheerful; and fewer collect at our house.

11. It is said that all the Zeitoonites have gone; but some of the Tegirlees remain; and the roads in this vicinity are not considered safe. Not much mischief has been done lately. One or two Protestants have been beaten and robbed of a few piasters.

The Future.

It is not by any means clear that the evil, already described by Mr. Perkins, is eradicated. Severe trials may come from the same source hereafter.

I fear that we may be troubled by the mountaineers in future. If they hear that Protestantism is spreading in Marash, as undoubtedly they will, they may wish to stop the work, and may attempt it, if a strong government is not established here. But He who has begun the good work, is able to continue it, and to protect his people, and even to bring these fierce and reckless mountaineers to sit at Jesus' feet. Perhaps they will receive the truth from Marash. Let us look and pray for great things!

Aside from the distractions and hinderances mentioned in this letter, the missionary work has advanced very pleasantly. A few persons have become Protestants; and strange faces are seen in the congregation almost every Sabbath.

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LETTER FROM MR. SCHNEIDER, NOVEMBER 15, 1855.

THE preceding communication is appropriately followed by one from Mr. Schneider, who made a visit to Marash in November last, and who wrote from that city, while the impressions derived from the scenes around him were fresh and vivid. After speaking of the journey thither, and of the danger of traveling in small parties, he proceeds to describe his intercourse with the church and the people.

### *Regard for the Truth.*

I preached on the evening of our arrival, and found the audience very attentive. Two days later, I addressed them again in the evening, and found nearly as

large a number as is accustomed to assemble on the Sabbath. They were not only exceedingly interested, but many of them manifested deep feeling. One of the most promising features of the work is the interest with which the people listen to the Word. They are simple-minded and unsophisticated; and the great doctrines of the gospel seem to come directly home to their hearts. It is a most delightful employment to declare the truth to them, and I felt refreshed and quickened while urging it on them. I am sure it will always be a most precious privilege to preach Christ and him crucified in Marash.

As the Lord's supper had not been administered since the formation of the church, nearly a year ago, it was deemed advisable to celebrate the ordinance. A number presented themselves as candidates for church fellowship, and twelve were received, of whom two were females. The whole number of members is now twenty-eight. We were much gratified with the appearance of the majority of those whom we admitted. One of them may become a colporter, if not finally a student in theology. Another interested me especially by his intelligence, conscientiousness, and depth of feeling. His views of the distinguishing doctrines of grace are very clear. He had such an impressive sense of the solemnity of the covenant engagements to be entered into, that he seriously hesitated in regard to taking the step.

On Sabbath morning we had a meeting with them in reference to the solemn engagements which they were about to assume. I explained to them briefly the nature of the church organization, and then read and commented on the Confession of Faith and the Covenant, so that they might engage in the transaction the more intelligently. I labored especially to impress upon them a sense of the solemnity of the act, and of the binding obligations coming on them, and of the great guilt of living contrary thereto in future life. It was interesting to witness the impression made on them by such considerations. They evidently realized that it was to be a most solemn occasion. Many wept, and all were much moved. Among them were men of years and character, whose feelings sought utterance. When, in the afternoon, they publicly assumed the vows of God, they manifested the same solemnity and tenderness of feeling.

When the new members were formally admitted, and the Lord's supper ad-

ministered, not only were they particularly interested, but the entire congregation witnessed the scene with no ordinary feelings. As many as one-half had never before been present on such an occasion, and the other half had looked upon such a scene only once. All appeared to be deeply interested spectators. The intelligent and explicit declaration of the articles of Christian faith, stated one by one, the solemn nature of the covenant voluntarily and devoutly entered into by the communicants, the orderly and serious manner in which the elements were distributed and received, presented a spectacle so widely different from the lightness, noise and confusion usually seen in Armenian churches, on like occasions, that all present received new impressions on this subject. The utmost attention was also given to the remarks made at the time, clearly showing that the nature of them was fully appreciated. We cannot but believe that a blessing attended the services. One man, who was partially enlightened before, but had never been present at any of the services, was so favorably impressed, that he has since declared himself a Protestant, and his friends are already persecuting him.

#### *The Prospect.*

Mr. Schneider next speaks of the prospects of this infant enterprise. His testimony is such as we often receive from the Armenian mission.

During the visit of Mr. Beebec and myself to Marash, a year since, we had audiences of from seventy-five to one hundred; now we found them to contain one hundred and fifty or two hundred, though they are not ordinarily so large. Last Sabbath there were one hundred and seventy-five in the forenoon, and about two hundred in the afternoon. This is a clear indication of the progress of the work, and a cheering presage of what may be hoped for in years to come. The Lord has evidently begun a good work here; the evidence meets us at every step. Many have already felt the power of the truth savingly; and in many others this work has been commenced, is in progress, and will doubtless come to perfection in due time. It is not the manner of the Lord to begin such a work, and then suffer it to run to waste, or to be destroyed by his enemies. The diffusion of the truth among the Armenians is very extensive. Multitudes, who have not yet joined the Protestant community, are fully convinced of the true character of the prevailing errors.

The truth is fermenting in their minds; and one after another, as has been the case hitherto, will embrace it fully, and confess it openly. Opposition has not ceased; but those who once were bold and sanguine in their declarations, that the gospel could never gain a footing here, and even loudly boasted to this effect, have retired into obscurity, and no more of their boasting is heard. Taking all things into consideration, it is a just and most encouraging conclusion, that under the continued smiles of Providence, very interesting developments, such as will cheer the friends of Christ, may be awaited in this city. The whole course of events hitherto, the present aspect of things, and the character of the people, fully justify this delightful expectation. Hence it is of the utmost importance to prosecute the work with all possible energy.

Mrs. Schneider accompanied her husband to Marash; and she found an admirable field for her labors. "She has had several meetings with the women," says our brother, "and obtained the names of about twenty who are to learn to read. I think most of them have already commenced; and all seem to manifest an interest in the matter. She has also commenced a prayer meeting with the female members of the church, who seem to be much pleased with the prospect of having a weekly service of this nature. Our missionary sisters have the prospect of a most interesting and promising field among their own sex."

### *Protection.*

Another extract must be taken from Mr. Schneider's communication, in order that the friends of missions may see how kindly God has provided for the personal safety of Messrs. Beebe and Perkins.

When it was recommended that a station should be commenced in Marash, it was with considerable anxiety as to the safety of the brethren who should reside here. All this region is inhabited by lawless Koords; and the wild mountaineers of Zeitoon, only a day's ride distant, have always been in a great measure independent, while they are also bigoted defenders of the superstitions of the Armenian church. The inhabitants of Marash, moreover, from being in the vicinity of such a people, naturally have more of a tendency to insubordination than would otherwise be the case. But since the station has been established, the influence of the English, through their agents located here for the purposes of the war, has become quite

decided; and as our brethren are known to be under the protection of Great Britain, no one dares to molest them. The present English agent, Mr. Guarmani, is unwearied in his endeavors to secure their comfort and protection; he deserves our special thanks. The probability is that such an agency will continue here for a long time, if not permanently. The local government, evidently under the influences here alluded to, is also prompt in protecting the rights of our brethren. It is certainly remarkable that just as such protection is needed, it is so fully secured. It is another indication that the Lord has a work to be done here. But for these favorable circumstances, it is not probable that the buildings, now in the course of being erected, could have been raised without interruption from any source.

All this region is in a very unsettled state; and probably it will continue so, until the war is ended, and the local government becomes stronger. There is, however, no reason to apprehend any very serious disturbances; though robberies on rather a small scale, both in the vicinity and in the city, are common. Traveling is safe only in large caravans.

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### Constantinople.

LETTER FROM MR. DWIGHT, DECEMBER 11, 1855.

### *Visit to Nicomedia.*

MR. DWIGHT felt it to be his duty, a few weeks ago, to undertake a mission of peace and conciliation to the church at Nicomedia. The following extract describes the state of things, as also the results of his labor of love, at this important point.

I have already informed you of the unpleasant divisions that had taken place in the church at Nicomedia, in consequence of difficulties with the pastor. For some eight months they have been living in destitution; but I hope it has done them good. I found them quite ready to be "brought together" again, although much party feeling had prevailed; and such had been the state of things, that prior to my visit no meeting could be held by the church for any business purposes, and the Protestant community was existing in a state of complete disorganization.

I preached to them on the Sabbath, and twice called the church together



during the week, exhorting them to love and good works. My visit was well timed. They were all in a state of mind to be influenced by Christian motives. I had taken with me one of our good Constantinople deacons; and we together called privately upon every male member of the church; the effect was very good. A new church committee was chosen by unanimous consent; and a better selection of men could not be made. The civil community was also re-organized; and now every thing looks as though they might henceforth live in peace, and act in concert for the extension of the Redeemer's kingdom. One thing, however, they greatly need; and that is a good and faithful pastor, to go in and out before them, and to break unto them the bread of life; and for this we must all look most earnestly to the Lord of the harvest.

After speaking of an excursion to Baghchejûk, across the Gulf of Nicomedia which is particularly described in the February Journal and Day-spring, Mr. Dwight closes his letter with the following language :

At the earnest solicitation of the brethren in Nicomedia, I deferred my departure for the capital until ten o'clock at night, (we were coming by a small boat,) so as to be able to attend another meeting among them. After the meeting was ended, nearly all the male members of the church accompanied us with lanterns to the shore; some eight or more of them carrying our baggage, and the stores which we had been purchasing, upon their backs. I was much affected by their kindness, and especially by the united and cordial thanks they gave me for having come among them as a peacemaker. As I stepped into the boat, and saw in the crowd brethren who only a few months ago had been biting and devouring one another, all standing side by side, and with great apparent cordiality uniting in the expression of thankfulness, and in their fervent prayers for our safe passage over the sea in our frail bark, I could not but feel that a great obstacle had been removed to the prosperity of the work of God in that place.

LETTER FROM MR. EVERETT, DECEMBER 19, 1855.

MR. J. W. PARSONS has concluded to labor henceforth in the Armenian field, "assuredly gathering that the Lord" has "called" him thereunto.

Baghchejûk, so often mentioned in the Herald, has been assigned him as his station, and there is every reason to believe that our young brother, with God's blessing, will see many turnings to the faith of the gospel under his ministry.

#### *Visit to Baghchejûk.*

Mr. Everett accompanied Mr. Parsons to Baghchejûk, a few weeks ago, with special reference to the arrangements which might be needful for its occupancy. Some account of this visit will be read with interest.

We arrived at Nicomedia, Saturday evening, December 1. I preached at Nicomedia twice on the Sabbath. Monday morning we went over to Baghchejûk, and were received very cordially by the brethren, and very civilly by the Armenians. We commenced looking for houses. Two sons of the chief man of the Armenians offered Mr. Parsons one of their houses, and went with us through the village to look at it. Mr. Parsons also looked at another. The head-man's son took him to his own house, and was delighted at the prospect of having a missionary, or rather a Frank, come to the village. A house suitable for Mr. Parsons, however, we did not find, but we think he can get one in the spring.

On Monday evening, I gave notice that I would preach, and to my great surprise the chapel was nearly full at the appointed time, one hundred and fifty persons being present, and nearly all of them persuaded of the truth, and eager listeners to the preached Word. I gave notice that I would preach again at two o'clock, Tuesday afternoon, when the chapel was crowded, two hundred and fifty being present. The audience appeared like a sea of heads, all being seated on the floor. I appointed the monthly concert for the evening; and the chapel was again nearly full. On both occasions it rained abundantly. I saw by the marked stillness of the assembly that the Holy Spirit was there. I was almost overwhelmed at the scene.

The village is entirely accessible to the colporter and the brethren. The colporter takes his bag of books on his back, and goes from coffee-shop to coffee-shop, and house to house, till late in the night. He has sold the forty Bibles and sixty Testaments, which I sent him a few weeks ago; and he has now ordered sixty Bibles and one hundred Testaments. The priests storm and threaten, and preach against the good work; but their words are as idle tales; no one seeks them. The day before we reached Bagh-

chejûk, they made a special endeavor to frighten the people; but all their efforts fall back upon their own heads. God works, and man cannot hinder it. Could a preaching missionary labor there this winter, I have no doubt he would have five hundred hearers very soon. We hope to have Brother Simon go there the first opportunity.

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LETTER FROM BAGHCHEJUK.

THE subjoined letter, addressed to Mr. Everett a few days after the visit just mentioned, will explain itself. It is certainly a most gratifying epistle.

Baghchejûk, December 22, 1855.

My Dear Brother,—Since you were here, we have seen the glorious prosperity of the work of Christ. I now rejoice to write to you, that the work of the Holy Spirit appears more manifest; so that no one can, with a man's pen, write all that happens, and is done from day to day. Christ has a great work in this village; and he openly rules here now. I desire to write to you some few things, there not being time for the many.

Every day in the houses, shops, and coffee-shops, Christ is preached as the only Savior of men. Yesterday I went to a coffee-shop. When I saw the company seated, reading the Holy Scriptures, I greatly rejoiced. A little afterwards there was complete silence. They brought me a Testament, and gave it to me, entreating that I would explain to them the chapter opened before me. I preached nearly an hour. They listened with great silence and quietness. There were perhaps more than forty hearers present. While I was preaching, a man seated in a place arose and stood beside me. The multitude bade him be seated. He replied that he stood there because he was a little deaf. Many things like these happen every day; and this that I have related, is an example from the many.

When you were here, the number of pupils in our school was twenty or twenty-two; now they have increased to thirty-five or forty. I am sorry Baron Carabet, on account of his illness, cannot attend to the school. I fear he has a disease of the lungs. He has injured himself by much study. Our book-store work is prosperous. Amooga cries from street to street, "Holy book," with boldness and without fear. A great multitude, both of men and women, have commenced learning to read. The coffee-

shops resemble school-houses. Every man reads with his spelling-book in his hand.

One of our brethren asked his apprentice, (an Armenian lad of twelve years old,) "Manoog! What did the Vartabed preach to-day? Tell me." The boy said, "I understand nothing from such preaching. What he said was empty words. I understood nothing." Again he asked the lad, "What are you?" He replied, "I am an evangelical. I give not heed to the words of men. Do you see this?" he said, taking out of his pocket a small Testament. "I know this. I look to this word." Blessed art thou, O God, that thou revealest thyself to the children of my beloved nation!

My beloved brother! I beseech you to remember this village in your prayers. Remember me also, that I, finding strength from the Lord, may with all faithfulness fulfill this ministry. I and the brethren entreat you, my beloved brother, that you come to us in vacation. There is great hope that you will see much fruit. With love I salute you and Mr. Hamlin. The brethren wish much to see Mr. Hamlin.

I remain your faithful, weak fellow-laborer, JOHN, son of Priest Stepan.

Sivas.

LETTER FROM MR. B. PARSONS, NOVEMBER 19, 1855.

MESSRS. Benjamin Parsons and Plumer, having been designated to Sivas, left Tocat for that city, accompanied by their wives, on the 3d of September, 1855. Nothing occurred during the journey, which calls for particular notice. "Some time before reaching Sivas," Mr. Parsons says, "our company was met, and warmly welcomed, by a portion of the Protestant community. We entered the city about noon, September 5, quite fatigued by our long journey, but rejoicing that we had at length arrived at a place which has for years been sending forth earnest appeals for missionary laborers, and which is hereafter to be our home."

The Past and the Present.

To connect the past efforts of the Armenian mission at Sivas with those which may be put forth hereafter, the following extract may be introduced in this place: "During the last year, our native brother has labored here alone. 'Through good report and through evil report,' on the Sabbath and at stated times during the week, he has endeavored to declare 'the un-

searchable riches of Christ.' It is not too much to believe that through his instrumentality much truth has found a lodgment in many minds; and surely it is not too much to hope that 'the good seed of the kingdom' has, in a few cases, 'been sown upon good ground, and that it will hereafter spring up, and bear much fruit to the glory of God.'

Our brethren, however, did not find every thing in just the state which they might have anticipated. In speaking of the difficulties of their work, Mr. Parsons says, "We are much embarrassed and crippled in our efforts to do good by our scanty knowledge of the languages commonly spoken, and by the worldly-mindedness of the few who profess to be followers of Christ, and who ought, therefore, to set their 'affections on things above, and not on things on the earth.'"

But, on the other hand, there is much to encourage. "We have had much intercourse," Mr. Parsons says, "and many very interesting discussions with the people. That the minds of the Armenians are convinced that the truth is on our side, there can be no question; for many persons frequently and frankly acknowledge the fact." "Books of various kinds, and especially the Scriptures in Turkish and Armenian, are sought after; and there is little doubt that in many a shop and dwelling the word of God is perused by earnest inquirers after the truth, whom either fear of temporal loss, or a foolish shame, deters from openly avowing Protestant sentiments."

Suggestive Incidents.

For the purpose of showing the nature of the field which our missionary brethren are to cultivate, facts of a more specific character are stated.

A few evenings since an Armenian priest, who is one of our nearest neighbors, called upon us with one of the members of our little church. The whole evening was spent in religious conversation and discussion. The priest acknowledged with great frankness the truth of most of our sentiments; but with equal tenacity he clung to some of his own. He has much acquaintance with the teachings of the New Testament, and would, doubtless, be ready to follow them, should his means of support cease to be dependent on his adherence to the errors of the Armenian church. Last evening he called again, and stated that another priest wished to converse with us. Like Nicodemus they come by night. Like Nicodemus may they come to converse with Jesus, and find him present by his Spirit.

The following extract points in the same direction. May the hopes excited by such statements be fully realized!

Many facts, illustrative of the power and progress of gospel truth in this land, come to the knowledge of the missionaries; facts which want of time, and the necessity of being brief in their communications, prevent them from stating, but which, if fully known, could not fail to exert a happy influence on the hearts of those who daily pray for the establishment of that glorious kingdom, which shall have no end. Yesterday a young man was asked, in my study, "Why do the priests forbid the people to read the word of God?" He replied, "We do read it; and if the priests say we ought not, they are fools!" There is abundant evidence that the power of the priests has been universally awakened by the prevalence of evangelical sentiments; but what is true in all papal countries, is in a lamentable degree true here. The people have a superstitious veneration for the priestly office, let the character of the incumbent be what it may. This reverence will doubtless diminish, however, as the light of the glorious gospel increases.

A few evenings since a company of seven young men, one of whom seemed to belong to a little higher rank than the rest, spent several hours at my house. After much conversation on topics connected with the spread of the gospel, the leader asked us to close the interview with prayer, himself and company kneeling with us before the mercy-seat. He has since attended our services on the Sabbath occasionally, and is quite a regular attendant at the singing-school.

We may infer from the statements of Mr. Parsons, moreover, that other places are becoming ripe for the preaching of the Word. "Quite recently a man from Gurin called on me," he says, "and stated that a good work had begun in his native city. Twenty-four have declared themselves Protestants. One of their number has fitted up a room for divine service; and all are desirous that a missionary may be sent to labor in that city. He carried back with him a number of Bibles and other books. Gurin is about twenty-four hours distant, in a southerly direction from Sivas, and is a city of considerable importance."

Labors.

The plans and labors of our young brethren will appear from what follows:

The attendance on the Sabbath averages about thirty. On the 14th of Oc-

tober I preached, for the first time in Armenian, two sermons from the words: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." It was particularly gratifying to see nearly a dozen new faces present at both services; and among others there was one from the wealthy class of Armenians. A meeting for females was commenced by Mrs. Plumer and Mrs. Parsons on the 26th of September; and on the 8th of October a Sabbath school was opened for children. The attendance on the former has varied from two to about sixteen; that on the latter has numbered seven or eight very intelligent and interesting children, from five to sixteen years of age. The promptness and accuracy with which they recite portions of Scripture of considerable length, would do credit to many a youth in the highly favored land of our fathers, and perhaps might put some to the blush.

In order to interest and profit the people, we have for a considerable period held a singing-school at my house every Monday evening. The attendance has exceeded our anticipations. After spending an hour and a half in endeavoring to learn those good, substantial tunes which are favorites in America, some of the brethren not unfrequently engage in religious conversation with persons present, and thus spend the greater part of the evening. It is very gratifying to witness the lively interest which the people take in sacred music. By associating particular hymns with particular tunes, and repeating them until the tunes are learned, we are enabled to fasten in the minds of persons of all ages some of the most important and solemn truths of the gospel. It is our prayer that not a few who attend this exercise, may be taught by the Holy Spirit, and, whilst learning to sing the songs of the church militant, be preparing to swell the anthems of the church triumphant.

The demeanor of the inhabitants of Sivas towards the missionaries, it would seem, has been all that we could expect. "We are courteously treated," Mr. Parsons says, "by the Turkish authorities; and the people generally are quite respectful."

Erzroom.

MR. RICHARDSON'S VISIT TO KHANOOS.

On the 15th of October, Mr. Richardson left Erzroom for the plain of Khanoos, distant some

sixty miles in a south-easterly direction. Two wide ranges of mountains were to be crossed, with "the intervening lilly plain." Of the four routes known to travelers, the shortest and most rugged was chosen, though it passed over the summit of the ridge which lies nearest to Erzroom.

First Day's Journey.

At noon our missionary friend began to lose sight of the city, "girded with tents and fortifications," the former appearing in the distance like "flocks of sheep, grazing upon the plain." An hour later the highest elevation, known as Palan Tokan or Saddle Falls, was reached. "The prospect which broke upon us," Mr. Richardson says, "was truly sublime. Not a mist or cloud dimmed the perfect transparency of an Eastern sky. We beheld on the north the plain of Erzroom, a rounded cliff intervening between us and the city. On the south and southeast was the plain of Takman, bounded on the south by the Bingol (Thousand Lake) mountains, their tops covered with snow."

A descent of three hours brought the missionary to Huzul Gachied, a tributary of the Aras. But it was not till after sunset that he arrived at Tash Kassan, a Koordish village of "underground hovels," and secured part of a stable as a resting-place for the night.

The Plain of Takman.

The journey of the following day was commenced at seven o'clock. "It was a beautifully clear morning. Tall high grass covered the plain, which, being hung with congealed drops of dew, reflected all the colors of the spectrum." The country was altogether uninhabited, though fertile and healthful. "I could not repress an expression of wonder," Mr. Richardson writes, "that such a plain should be left in so wild and original a state, as it forcibly reminded me of some of the rolling prairies of Illinois. Bedros, a good Protestant brother, who resides in Khanoos, and was returning from the city in company with me, informed me that this plain, being thirty miles from east to west, and twenty-four from north to south, contained, previously to the last war with the Czar, one hundred and eighty Armenian villages, each having from ten to five hundred houses, and, that on account of the depredations of the Koords, and the inducements held out by Russia, the people, almost to a man, emigrated to that country. The whole plain has now but a single Armenian village; and that contains only seven families! A few Koordish villages also remain. Still God can raise up, even here, a generation to praise him. When Western Europe shall no longer find room to empty itself upon the plains of my native land,

now being so rapidly filled up from year to year, will they not pour their civilization into these regions, which have cast out their inhabitants because of the wickedness thereof? As the home missionary goes forth with the wave of population, to lay the foundations of religion and morals upon the virgin acres of our own West, so let the foreign missionary come here to build up the old waste places, the desolations of many generations!"

At noon Mr. Richardson found himself on the banks of the Aras, "full of fish, rapidly galloping over a pebbly bottom," and suggesting thoughts of water power, &c. It reminded him of the Mohawk, as also of the Delaware and the Susquehanna, when seen from the Erie Railroad. The land upon this stream is capable of yielding large crops. A region better adapted to manufactures, grazing, and the production of grain, this brother has seldom seen.

The second Night.

Having crossed the two range of mountains, our travelers came to Aghveran, a Koordish vilage fifteen hours from Erzroom, at four o'clock in the afternoon. Here they found "comfortable" quarters. "The master of the house, and the chief man of this vilage of ten houses," Mr. Richardson says, "had been born an Armenian, though he had become a Mussulman. He is very friendly to our Protestant brethren, and is considerably enlightened. May the day soon arrive, when he may become a true Christian, without incurring the danger of losing his head! I asked Bedros if our host would make any objection to our conducting worship? The Armeno Mussulman, understanding my request, did not wait for it to be repeated in Turkish, but spoke out at once, 'It is well; read, pray, sing. It is well, very well.' I read John iii., hoping that it might be understood by the man of the house and the eight or ten other Mussulmans, all of whom could understand more or less Armenian. Good attention was given by all the company to the reading, as also to the singing and prayer."

Arrival at Cheviermeh.

A ride of three hours brought our missionary brother to Cheviermeh, the vilage in which he proposed to spend a few days. "I was met," he says, "and welcomed at the entrance of the vilage by Malo, the head of our little Protestant community, and a number of the brethren, who escorted me to the house of Baron Simon, our native helper, which we found in readiness. Baron Simon has been the pastor of this people for the last two years. At the expiration of this time he requested to be released for three months, that he might visit Constantinople and Nicomedia, and the parents of his young wife residing at the

latter place. His return is anxiously awaited by his people, between whom and their pastor there seems to be the most ardent attachment."

The principal men of the vilage soon called upon our young brother. Among them were two Turkish esfendies, one of whom superintends the neighboring salt-works, the other having charge of the tribute gathered in the region. "Great quantities of wheat, barley, bulgoor, and flax-seed, as well as butter and cheese, are now being collected and sent to Erzroom, as army supplies. From Moosh and Alashgerd, and the country south and east, these articles are brought, mostly in carts drawn by oxen and buffaloes. Here they are taken up by caravans of horses and oxen, and duly forwarded. The great threshing-floor, where this exchange takes place, is in the immediate vicinity of Baron Simon's.

Pert, commonly called Khanoos, is two hours beyond Cheviermeh. It is there that the Bey for the district has his residence; and it was there that our missionary brother saw this dignitary, October 23.

Plan of Labor.

The work which had called Mr. Richardson to the plain of Khanoos, was commenced immediately. A public meeting was held by him on the first evening which followed his arrival. "At the appointed hour," he says, "the little room used as a chapel, was filled with men, women and children, sitting on rush mats. The impression made upon my mind, as I entered, was quite overwhelming. I read John i., and remarked upon the glorious character and attributes of our Lord, and his infinite condescension in coming to this world to die for such unworthy sinners as we are. At the close of the exercises, I announced that I hoped to be able to meet them in a similar way each evening, while I should remain; that I should be happy to see any who might call on me during the forenoon; and that in the afternoon of each day I would endeavor to call on one or more families at their houses."

Life of the Villagers.

The reader will obtain a more definite idea of the "manner of life," to which Mr. Richardson was now introduced, from the following extract. "I called at the house of Malo," he says, "the acknowledged head of the Protestant community in this vilage. In going thither I literally walked over the vilage, since all the houses are half under ground, and appear from the outside like a succession of conical potato holes. 'This is Malo's house,' remarked Hasrat, my attendant, as we came near a circular heap, a little more elevated than those immediately around it. Passing on several rods, we came to the entrance;

and, stooping low, we passed through the door, woven of large willows, into a long, low, dark, narrow hall, on either side of which were spacious stables. At length we reached the habitation of the human part of the establishment. It was a large circular apartment, perhaps forty feet in diameter, the walls of which were built of stone to the height of four or five feet. These walls were surmounted by a kind of dome, built of logs, and covered above with earth. At the summit of this rude dome were two irregular holes, answering the double purpose of windows and chimneys. Immediately under these openings, the *tundoor* was situated, a cylindrical fire-place, barely rising to the surface of the ground. In this they bake their bread by pasting it, in thin sheets, on the inner side of the cylinder, when it is heated. The ground served as the floor, upon which little children were creeping about. Everything indicating that the house was of great age, I learned, on inquiry from Malo, that it was built by his great grand-father, at least one hundred and fifty years ago. The glazed stones of the walls, and the hoar-soot on the logs above, corroborated his statement. This seemed to be the only apartment for the entire household, consisting of an aged mother, and her three sons, Malo, Kevork, and Melkon, with their respective wives and children, making an aggregate of seventeen souls. Though there were bags of grain and piles of other stores, here and there, there seemed to be no lack of room. On one side the bedding was stacked, which, when used, is spread round the *tundoor* upon the ground, and the various families cluster together in groups. When I entered, the grandmother spread down some of this bedding to make me a seat." On a subsequent day, the following entry was made in Mr. Richardson's journal: "I called on the family of Baron Bedros this afternoon. I saw his wife and children, one son and three daughters, the youngest a babe. His family, his horse, his cows, and his hens, all live in the same apartment; there is no partition whatever."

Protestantism.

Cheviermeh has an Armenian population of forty houses, there being no Mohammedans in the place. The heads of twelve houses, with an aggregate population of one hundred and eighteen souls, are Protestants. Of the other twenty-eight, some are friendly, and convinced of the truth. The heads of three houses, having forty-seven souls, are particularly mentioned as the most influential in the village; and yet they are often found in the chapel. One of them is also the head of the village. "So soon as he and the rest become satisfied that this region is not immediately to fall into the hands of the Russians, they will, without doubt, openly declare themselves the

friends of the truth. But with what many of them have actually known of Muscovite intolerance, it is not difficult for their priests and vartabeds to fill them with alarms; especially when, as has been the case for the last two years, hostile armies have been hanging upon the very borders of their plain. And what is true in respect to these families, is true also of many in the other Armenian villages of this plain."

Mr. Richardson spent eight days in Cheviermeh. He had a good deal of intercourse with the villagers, as also with persons from other places; and he found that the doctrines of the gospel were gaining more and more influence in all that region. There is no occasion, however, for a full history of his labors. Suffice it to say, they were such as might have been anticipated by any one who has carefully watched the progress of the great eastern reformation.

Incidents.

Mr. Richardson describes the worldly circumstances of Baron Harootun, one of the brethren at Cheviermeh, for the purpose of illustrating the difficulties in which many subjects of the Turkish government are involved at the present time. His narrative is as follows: "The family of this brother consists of himself and wife, six sons and two daughters. The oldest son is married, and has one child; so that the household numbers twelve souls. Three of the sons are grown; with their father, they cultivate the soil. Without horses or sheep, they have two buffaloes, four oxen, two of them superannuated and unable to work, and four cows. This is an inventory of their stock. In common with their fellow villagers, they give one tenth of the produce of their fields to the government. They pay also in money a poll tax of thirty piastres each. Of what remains, a large fraction is consumed by the gratuitous feeding of strangers and their horses. But at this time there are additional burdens occasioned by the war. Large quantities of grain are needed, in addition to the tax, for the supply of the army. From this little village at least eighteen hundred bushels are demanded this autumn. Out of his little store our poor brother is compelled to furnish thirty-six bushels. He says that at least twelve bushels more will be consumed by guests before the spring. He will have left, therefore, a bare sufficiency for his family and for seed. For all this grain he never expects to receive a para. 'But what will you have then with which to clothe yourself and family?' His eyes filling with tears, he answered me, 'Nothing.' I then understood why his son came to meeting on the Sabbath almost naked. But does not the government pay for army supplies? Yes, so it is said; but the money is given to the Bey to pay to the

people, and he, in the phrase of the country, 'eats it up.'" Another extract from Mr. Richardson's journal may be introduced here. It is as follows: "I called on Baron Harootun's family. Poor people! They have but little of this world's goods; but I trust that Christ dwells in their rude dwelling. His eldest son is now twenty-two, and has been married eight years."

On the last day which our missionary brother spent at Cheviermeh, he received many calls at his lodgings; there was one, however, which interested him more than any other. The reason will appear from the following words: "Kevork is sitting at my feet, reading from one of the Gospels. He comments occasionally, or asks an explanation. 'Be of good cheer,' or as it is more correctly rendered in the Armenian, 'Be brave.' So Christ said to Peter; 'and so he says to every believer,' remarked Kevork. He is a strong man, in the vigor of manhood. He commenced learning to read three years ago. Winter before last he read the Psalms; and last winter he took up the Gospels. He hopes, with the leisure of another winter, to be able to read quite well. How refreshing to meet such a disciple! Such learning as his is without alloy, all drawn from the great fountain of truth."

The Pastor's Home.

The labors of Mr. Richardson in Khanoos have come to a close. Now that he is about to set out for Erzroom, let us take a farewell look at his temporary abode, the home of Pastor Simon. "It is one story high, and measures thirty-two feet square on the outside. It is entered by a door on the west side, communicating with a hall seven feet wide. On either hand is a small room of the same width as the hall, in one of which he keeps his chickens and cows, while the other is used as a kind of store-room. The remainder of the building is divided by a wall into two equal parts, each about fourteen feet by eighteen, and communicating with the hall. In one of these rooms, which has two windows, with paper instead of glass, but defended by iron bars, the pastor lives. All the offices of cooking, eating, sleeping, studying, receiving calls, &c., are performed here. This is the only place for himself and family, in sickness and in health. It should be stated, however, that funds have been recently appropriated for building him a kitchen. The other room is used as a school-room and chapel, though it is manifestly necessary for the comfort of his family and his own highest usefulness. And it is even now too small to accommodate all who sometimes attend the Sabbath services. The necessities and prospects of our work here demand that a chapel be built, which will accommodate at least two hundred."

The Return.

On the morning of October 25, our young brother turned his face homeward. "The people gathered around me," he says, "and expressed much gratitude for my visit. They accompanied me to the confines of the village; but Malo and Avak, principal men, rode with me the first hour, and then returned."

His route to the Aras was the one which he had followed in going to Cheviermeh. From that point he directed his course to the only Armenian village on the plain of Takman, already referred to, where he spent the night. "Thomas," he says, "whose mother and that of our good brother Harootun had been the same, after a little delay, gave us very comfortable quarters, with (what was very grateful) plenty of good dry wood for a fire."

Mr. Richardson endeavored to make known the truth to the Armenians, who called to see him. "The priest," he says, "was venerable on account of his age and stature. His unshorn beard was partially gray; and he supported himself by leaning upon a long staff. He seemed to be a man of good sense, and was pleasant and inclined to communicate. He did not seem disposed to enter into discussion, but tacitly assented to what I had to say. I read several selections from the New Testament, and sang two or three of our Armenian hymns; when they all retired, leaving me to seek repose."

On the following day, at one o'clock in the afternoon, Mr. Richardson reached the summit of Palan Tokan. Ascending one of its peaks, he beheld, for the first time, hoary Ararat, the resting place of the ark! A ride of two hours brought him to Erzroom, "grateful to God for his sparing mercy, as also for the rich privileges enjoyed."

LETTER FROM MR. RICHARDSON, NOVEMBER 28, 1855.

Full of Kars.

THE intelligence contained in this letter has been anticipated by tidings which have come to us through other channels. But the readers of the Herald may be glad, nevertheless, to have the testimony of the missionaries at Erzroom, inasmuch as they are very near the scene of action, and are deeply interested in the results.

Kars has at length surrendered. By this disaster Turkey gives up as prisoners of war twenty thousand officers and soldiers, sixty-six siege guns, and seventy field pieces. Two Hungarian officers, who escaped from fear of being delivered up by Russia into the hands of Austria,

(by whom they have been condemned to lose their heads,) brought this sad intelligence. They represent the state of things in Kars as being in the last degree distressing. The soldiers had been on the smallest possible rations for the last two months, and during all that time without any animal food. All the horses, except a very few belonging to the principal officers, had long since died of hunger; and these few were being butchered daily to make soups for the sick soldiers in the hospitals. One half of the whole force were inmates of the hospitals, and the doctors daily reported lists of dead from starvation. Not a thousand soldiers were fit to do active military duty; so reduced had they become from hunger. Women were daily bringing their children, and casting them at the feet of General Williams, saying, "Feed them, or kill them; as we have nothing more that we can give them!"

Aid has long and earnestly been called for; and many promises have been made; but there has been no real exertion. We all sympathize with our friend, the philanthropic General Williams, and with his party. But although this will be humiliating to them as soldiers, they have yet the consciousness of having done all that brave men could do; and their country will doubtless acquit and honor them. We had hoped to see them here this winter; but they must march away into the interior of Russia, to be fed where provisions are cheap.

Our only hope that the Russians will not immediately descend upon Erzerum, is in the fact of the actual advent of winter, snow having already fallen in considerable quantities. They will doubtless come, however, early in the spring. But God will take care of the interests of his own work, so encouragingly begun in this region; and our hope is in him, and in him alone.

Mosul.

LETTER FROM MR. WILLIAMS, DECEMBER 3, 1855.

Hopeful Indications.

THE brethren at Mosul have much occasion for thanksgiving, in view of the progress which their work is making, notwithstanding the opposition of gainsayers. Eight families have recently been added to the number of enrolled Protestants; the Sabbath congregations are encouraging; and the schools continue to be "popular and flourishing."

The following extract from Mr. Williams's letter is particularly gratifying.

The Jacobite community gives unmistakable signs of falling to pieces; and some things would indicate that when that event occurs, the larger portion of them will become Protestants rather than papists. The leading men are now trying to negotiate an arrangement by which their political affairs shall be managed by the head of the Protestant community, while they retain their old ecclesiastical connections. There is no probability that our friends will assent to this; but it indicates how changed is the state of things, as compared with what existed a year ago. Then these same men were boastfully saying that the "American-ees" were all to be expelled from the city, as soon as answers could be received to letters sent to Constantinople, and that the Protestants, left without foreign support, would soon cease to be a separate organization. Now they are glad to accept, and even to request, the friendly interference of the civil head of that despised and insignificant sect, to liberate them from prison, whither all of them were sent for tax arrears. Then our cemetery wall was in ruins; and the graves of our dead were dishonored. Now, thanks to the untiring exertions of our Minister at the capital, it is rebuilt; and a neatly lettered stone marks each grave, eight monuments (six for adults and two for children) testifying to our faith in the promises, even as Abraham purchased for himself a possession of a burying-place, the pledge that he believed the word of a covenant-keeping God. A year since it was currently reported, and generally believed, that Moslems, papists, Jacobites, the consuls and the Pasha, were united in a determined effort to thrust us out. Now the fact that we are here, our walls rebuilt, and the graves of our dead honored, gives the most extravagant impression of our power and of the impregnability of our position.

Mr. Williams also states that thirty houses, belonging to a Jacobite village six hours from Jezireh, have come out on the side of Protestantism. "Two of their leaders," he says, "visited us early in the summer; but as their motives for the step were wholly civil, we put very little confidence in it. Still, notwithstanding the little encouragement which they received from us, they persist in their purpose; and we have promised to send them a preacher, as soon as we receive from the Pasha of Diarbekir an order for the Governor of Jezireh to allow them to elect their own representative in the mejlis."

Nestorians.

LETTER FROM MR. COAN, OCTOBER 20,
1855.

THE prospects of this mission are still overcast. Our brethren find much reason for thankfulness in the continued watch and care of the Great Missionary; but they cannot say, as yet, that they have been brought forth into "a large place." Their perplexities and fears may be needful for the trying of their faith; or it may be that the disciples whom they have begotten in the gospel, are to receive the baptism of suffering, that so they may "fill up that which is behind of the afflictions of Christ." God has some important end in view, doubtless, which will appear in due time. Let us wait, therefore, in patience and with hope.

A Time of Darkness.

Mr. Coan speaks of the apprehensions and anxieties which the brethren have felt in the following extract.

It is now time for us to open our seminaries and village schools; but we have been perplexed to know what course the government intends to take concerning us. Askar Khan has pursued a course exceedingly annoying to us the past summer; in fact, he has done his utmost to destroy our influence as missionaries. He has spent a portion of the summer in Tabreez, and has recently returned with more hostile feelings toward us and our work than ever; and these he does not attempt to conceal. He professes to have brought fresh instructions to annoy us from the Kaim Makam of Tabreez, who is very hostile toward all Europeans, and us in particular, as coming under English protection.

Askar Khan, when in Gavalan, where he spent a night in the house built by our lamented brother Stocking, called the people about him, and inquired, Who built this house, and for what? When told that in winter it was used for schools, and in summer we occupied it, he threatened to have it torn down, and to punish all who sent their children to our schools; also that he would drive Mar Yohanan and his house from the village. This is but a specimen of his bearing toward us. He endeavors to intimidate the poor Nestorians, and menaces all who come to us. The people, from long oppression, are timid; and such things have their influence, especially upon those who have no particular love for the truth.

Mr. Stoddard, in the midst of religious services last Sabbath, in one of the villages, was told by the head-man to stop preaching, and leave the place. He said he should be liable to a fine of one hundred tomans, if he allowed the "English," or their teachers and preachers, to come thither. Mr. Stoddard told him to wait till after the service, when he would see him. He did not remain quiet, however, but again interrupted the service; and a scene of confusion ensued. The well-disposed asserted their right to hear the gospel, which was brought to their doors by the servant of God; and it was with difficulty the parties were restrained from blows. This man, who is a too willing tool of Askar Khan, lodged a complaint against Eshoo, who had been more bold than the rest in asserting his rights, and who had presumed to treat Mr. Stoddard with the customary hospitality. I understand that Askar Khan fined him.

To Mr. Stevens at Tehran we wrote repeatedly respecting our affairs, and asking what could be done for us; but no response whatever came. We learned from a reliable source, moreover, that Askar Khan had instructions from the government to annoy and hinder us in our labors as much as possible, cautiously at first, but having our ultimate expulsion from the country in view. As the season for active labors was nearly upon us, it was thought prudent that one of our number should visit Tabreez, to obtain more light if possible. Askar Khan heard of it, and at once requested to see Dr. Wright. During the interview he intimated that if he should obey his instructions, he should be obliged to visit the female seminary, as soon as the pupils might assemble, and interdict all study except the reading of the Old and New Testaments. Furthermore, he must summon all our helpers, and ascertain who had forsaken their religion, and consider such as state criminals, subject to fines, stripes, and imprisonment. At the same time he said, "You know hundreds will testify that multitudes have broken their fasts and forsaken their customs." In relation to the press, he said he should be obliged to act the censor. These revelations decided the question as to the propriety of the contemplated visit to Tabreez.

Partial Relief.

At the date of this letter, Dr. Wright had just returned to Oroomiah, after an absence of three weeks; and the reader will be anxious to know

the result of his journey. Mr. Coan writes as follows:

Our missionary brother brings letters from the Debbir (agent for foreign affairs at Tabreez) and Mr. Abbott to Askar Khan, directing him to allow our labors to proceed as in years past. Mr. Khanikoff, the Russian Consul General, kindly wrote to Meerza Mustefa Khan, the Vizier of our Prince Governor, who is a mere boy; also Mr. Murray, the English Ambassador at Tehran, strongly recommending the mission. We hope that these letters, although they do not come from the government directly, or from the Kaim Makam, to whom Askar Khan looks, will keep the latter in check, until Mr. Murray shall succeed in getting new orders sent to him from the capital. But we would put our trust in the Lord, and not in men. It is very possible that God intends to allow persecution to come upon us. It may be that Satan will yet sift this people as wheat. Our hopefully pious friends have, it is true, had sore temptations and trials from their wicked countrymen; but they have really had little to test their love of the truth, or the strength of their adherence to it. Hitherto they have been able, when grossly oppressed, to obtain redress for their grievances through us. But the time may be near, when their faith will be put to far severer tests than they have yet experienced. Pray for us, that we may have grace and wisdom to guide the flock of God aright!

The latest intelligence from the Persian court cannot be regarded as particularly favorable to the labors of the mission. It would seem that the English Ambassador has been treated with marked discourtesy, and that his relations to the government are far from being hopeful. In fact, a serious embroilment between Great Britain and Persia is quite possible. Should such an event take place, the Hon. Mr. Murray could do nothing for the missionaries, however well disposed; nor would their kind friends, Messrs. Stevens and Abbott, be able to act efficiently in their behalf.

Labors of the Mission.

Amid all their trials, our brethren have not failed to deliver the message of the gospel, as in past years, according to their ability. On this topic Mr. Coan uses the following language:

We have endeavored to labor on quietly the past summer, and to be instant in season and out of season, preaching the Word. With my family, I have been absent from the city nearly four months,

on the plain of Gawar, at Gavalan, &c. We devoted nearly a month to Gawar, and visited most of the villages on that plain. The country has been in a very disturbed state; but more recently there seems to be a little return of order. Our brethren Breath and Rhea, who have been absent nearly six weeks on a tour through the mountains, will be able to report more fully on their return.

There is pleasing evidence that the leaven of truth has begun to work in some hearts, though the mass of the people hate it, and will not come to the light, lest their deeds should be reproved. I do not think any further attempt will be made to drive the missionary from that field, at least very soon. Our stay of about three months at Gavalan was very pleasant; and we trust that it was not unprofitable to the people. We occupied the pleasant rooms built by our lamented brother Stocking, and were often, very often, reminded of his labors there. The Nestorians received us cordially wherever we went, whether in their houses, fields, vineyards, or threshing floors; and as we bent over their sick and dying, words seemed to fail them in expressing their gratitude. We endeavored to sow the seed beside all waters, not withholding the hand morning or evening. Misses Fisk and Rice were with us several weeks, and were indefatigable in their labors of love for the poor women.

Mr. Perkins, with his family and Miss Rice, has spent several days, within the past month, in continuous labors in the village of Anhar numbering about seventy houses, and situated at the foot of the mountain range which separates Oroomiah from Targawer. This is an important point, as it is a general stopping-place for the night for the numerous Nestorians that come down from the mountain districts to this plain. We have an excellent helper stationed there. Mr. Stoddard and family, with Misses Fisk and Rice, have also spent several days in Geog Tapa in delightful labors. Thus it has been our aim to carry the gospel to the doors of the people, pressing the cup to their very lips. In this way, moreover, we have endeavored to combine the offices of pastor and the preacher, and give our native helpers in these villages practical lessons in guiding the flock of God, over which he has made them overseers.

Labors of Native Helpers.

The following extract shows that the pious

Nestorians have rendered important assistance in preaching the gospel.

Priest Abraham has returned with his family to Ardeshai. He says he will pay taxes both in Ardeshai and Geog Tapa, rather than be deprived of the privilege of preaching the gospel to the people of his choice. I spent the last Sabbath there, and was much encouraged by what I saw, notwithstanding this very busy season, when nearly every one must watch his vineyard. The hopefully pious pupils of our seminary in that place, and in the neighboring village of Takia, have been sorely tried the past month by the master of the villages in that vicinity. He forcibly compels them to act the part of tax-gatherers, both from Christians and Mussulmans, in some cases endeavoring to compel them by blows to go out on the Sabbath day for the performance of this ungracious task. The young men are thus rendered very odious in the eyes of their nation; while they are subject to beatings and revilings from such Mussulmans as pay them the required tax. The pretext of the master is, "These young men are honest, and I do not fear their sequestering my dues."

Meerza, the young man who studied at the Malta Protestant College, is at present laboring in Alkai, his own village. He finds a good deal of opposition, but endeavors faithfully to preach Christ crucified to his countrymen. Deacon Yacob still remains in the large village of Superghan; though the master of the place has forbidden the people to go to him, on pain of heavy fines and beatings. The little company of thirty or forty, who assemble weekly at his house, do so at the risk of this penalty, while it is certain that evil disposed men, at the first pique, will act as informers. The deacon labors from house to house, and from field to field; and we confidently hope that good results will appear in the end. Several of our young men have made tours this summer for preaching, both on this plain and those adjacent, and in the mountains, with varied success.

Seroor.

LETTER FROM MR. BISSELL, OCTOBER 25, 1855.

IN the month of October, Mr. Bissell made a short tour in the field committed to his care, for the purpose of preaching the gospel of Christ. He was not disappointed in regard to the object which he had in view. "In all the villages visit-

ed," he says, "I had abundant opportunities of preaching the Word, and generally to silent listeners. In hardly any village had we less than fifty hearers, and in some there were as many as one hundred and fifty."

Encouragement at Kolgaw.

The most interesting place which he saw during his tour, was Kolgaw, about twenty miles east of Seroor. In respect to this village, he writes as follows:

The mahars of this place, twenty or twenty-five families, are all descendants of one man, who was gate-keeper of the village some two hundred years since. This office is now held for one year by each of these families in succession. One member of this brotherhood was baptized by Rev. Mr. French, in 1848; and on the 7th instant I received two others into our communion. Others still are asking for baptism; but I wish to see fuller evidence of a renewed heart. The most influential men among the mahars seem to be intellectually convinced of the truth of Christianity; and they always welcome my visits with apparent pleasure. They say, "Yours is the true way; we shall all embrace it before long." Even the principal gooroo, who is a brother of one of the Christians, encouraged the candidates for baptism, telling them that they were right in embracing Christianity, and that here they would find a Savior, who is not to be found, he confesses, in the Hindoo shastras.

On one occasion, when addressing the people of his village, I appealed to him for the truth of what I said of Hindoo gooroos, "Whose god is their belly." He immediately confirmed my statement. One of the company then asked him, "Why did you put on those beads?" "To get a living," said he. "And is there no truth in the stories you tell us from the shastras?" "None at all." "Why then do you come and beg of us as a gooroo?" "Why do you give to me?" was the ready reply. The laugh that followed this answer, was joined in by all parties. And yet, with strange inconsistency, he continues to beg, and they continue to give.

One of the men baptized is now gate-keeper of the village; he is consequently much under the control of the pãil. The latter is a bitter opposer of the truth, whom his own people represent as a most unscrupulous man. On the Sabbath that I spent there, he contrived some government work, to detain the gate-keeper from coming to my tent. He

came, however, after a time. During the religious exercises preceding the baptism, his wife came running towards the tent, crying aloud, as if desirous to interrupt the service. One of my helpers went out, and succeeded in quieting her. She had been told that I had a piece of swine's flesh, which I was about to compel her husband to eat for the purpose of defiling him! The mahar men were mostly present, and witnessed the ceremony with becoming silence and attention.

These two converts have a fiery trial to pass through; and the persecution will not end in words of ridicule. The patil, the same afternoon, called the gate-keeper's wife to him, and told her that as her husband had now become polluted, she might as well give herself up to a life of shame. With averted face, she listened in silence to his wicked suggestions. His words were so loud that I could hear them from my tent; and, walking out towards her, I told her that she might go to her house. She seemed glad to escape; and yet these lower classes have such a fear of the patil that, without my direction, she would hardly have dared to leave. Monday morning he called her again, and ordered her not to eat with her husband. She had the courage to reply that she had already done so, and should continue to live with him. On the following Saturday she came with her husband on foot to Seroor, to spend the Sabbath. She is now desirous of being received into the church.

Fuh-chau.

LETTER FROM MR. BALDWIN, SEPTEMBER 12, 1855.

MR. BALDWIN mentions an incident in his missionary life, which is not wholly without instruction and interest. It shows that the doctrines of Christianity are becoming more and more known to the Chinese; and it also shows with what transparent simplicity this singular people endeavor to deceive the missionaries.

A Pretended Revelation.

Some months since, a young man, a teacher in appearance, came to my house with a letter, purporting to be from one of his friends. The document was accompanied by a poem on Christian doctrine and comments. The letter itself will make plain the whole matter. Translated as literally as is consistent with

clearness, it runs as follows:—"The teacher, Chiong-ü-ngiik, from the district of Tiong-löh, exceedingly reverences the holy doctrines of Jesus. On the twenty-seventh night of the second month, he dreamed that a venerable spirit, clothed in yellow raiment, and holding in his hand a wand, [appeared] and said, 'I am Hi-pek-sie, a disciple of Jesus, who have received the holy command of Jesus to come and declare his will, saying: Chinese books are [sometimes] in the form of poems, in order to diffuse instruction; and they have comments to make the meaning plain. Why are my books destitute of poems and comments? Now I reflect that you greatly reverence my doctrines, and that you are poor. You must make some holy books, a poem in 5s., one in 7s., and one in 5s. and 7s., with comments, in all three volumes. I desire you to complete them in ten days. If any thing is beyond your abilities, I will teach you. When completed, you must sell them to the teacher, Baldwin, at Pö nä-sang. I allow you to sell them for only fifty dollars; but as Mr. Baldwin is a good man and a correct man, you must yield to him, if he is willing to give only thirty dollars. Bid him quickly publish the books, and instruct the age. I will bless him. If you rise in the price, wo to you! If you disobey this command, you sin!' Having thus said, he gave me thirty topics and the idea of the poems, and then departed. On awaking from my dream, I recollected the topics, and made the three volumes according to the idea. The volumes are now complete; but as I am sick and unable to walk, and as it is impossible for me to visit you, Sir, I have specially commissioned friend Sing-chü-hung to go first, and seek a sale, in order to diffuse the holy doctrines."

Having glanced at the contents, I requested the bearer to leave for my examination the volume of poems which he had with him, and to call again the next day. On his next visit, he brought the other two volumes. As kindly as possible, I let him perceive that I saw through the imposture, and hinted that probably he himself was the author of the poems, and that the person who sent him was fictitious. I informed him that the sacred Scriptures themselves claimed to be complete; and, therefore, that the author had no need of dreams to make known his will to us. In the course of the conversation, I also suggested that that kind of composition was quite inapplicable to our purposes. This common-

place talk, so different from the style of his "revelation," and so regardless of its claims, was a complete damper to his hopes. I offered him twenty-eight cents for the books, remarking that, though unsuitable for publication, they would be of service to me in studying the poetical style. He took the amount, and left apparently in a pleasant humor.

Character of the Poems.

Mr. Baldwin adds a few remarks in regard to these volumes, which show the nature of their contents more clearly.

We are disposed, almost unconsciously, to smile at such transparent hypocrisy, and wonder how it comes to pass that intelligent Chinese can believe us open to such gross imposition. Ridicule should yield to pity and compassion; but our wonder may be lawfully indulged. The circumstances of the case serve to explain, in part, such an imposture. The Chinese, though giants in iniquity, are children in understanding. They are exceedingly superstitious, believing to some extent in dreams and revelations. Nothing is more common in their light literature than the expression that such a divinity appeared in a dream, and gave certain directions to the hero or heroine of the tale. And, on looking into the sacred Scriptures, they learn that God frequently appeared in dreams to reveal his will. They may very naturally infer that missionaries believe in such revelations at the present day.

A careful examination of the three poems gives a much more favorable impression of the author than his letter. They are small volumes, of only eight, seven and six leaves respectively, the first in 8s., the second in 7s., the third in 5s. and 7s., the stanzas consisting of four lines. Each poem is divided into ten sections or topics, making in all thirty.

The main ideas of these productions are the greatness and purity of God, the

mysterious and holy nature of the doctrines of the Bible, the importance and advantages of a pure life, with God's great desire for man's salvation, and his unceasing efforts in that behalf. Some of the thoughts are beautifully expressed; but in many places the meaning is very obscure, even to my Chinese teacher. But the author has, without doubt, either examined the sacred Scriptures with considerable care, or heard them explained frequently in our chapels. I have met with only one very grave error in doctrine, that of representing the virtuous man as becoming a divine intelligence on reaching heaven. This is precisely like the heathen notion of men's going to heaven, and becoming Boodhs. One very serious defect I was sorry to notice, which is, the absence of a distinct recognition of the great truth, without which all else is darkness, that we are saved through faith in Christ who died for us. The author only speaks in general of the duty of believing God, and attentively pondering his truth.

To give a better idea of Chinese views of Christianity, I will quote a few lines. They are in the form of short sayings or maxims. "The holy perfections of God are limitlessly vast." "And, therefore, he made a covenant." "The clear doctrine is a unit," or harmonious. "All sacred Scripture is true." "All tongues should publish it." "The true idea [of the New Testament] is to save men," "and cause men's hearts to be clean from every defilement." "To search out God's thoughts is like striving to climb the heavens." "Who can fully understand the sacred Scriptures?" "Men must believe, not doubt." "Even fools can understand" the truth. "Hear; then deeply believe." "Believe God, and he can preserve you." "If men constantly study, they will know the doctrine to be excellent and perfect." "Know that God's doctrine can profit men, and that men who receive it, rejoice."

Proceedings of other Societies.

Foreign.

MORAVIAN MISSIONS.

THE Periodical Accounts for December, 1855, contain the last Circular of the Synodal Committee for the management of the Brethren's missions. This document presents a comprehen-

sive view of the missions, the substance of which will be found below.

Labrador and Greenland.

We would first direct attention to our missions in the north, and commence with that in LABRADOR. The Lord, who 'walketh upon the wings of the wind,' was

pleased to bring back the Harmony, after a successful voyage in the summer and autumn of 1854. The joy which her arrival produced among our brethren and sisters on that ice-bound coast, was great indeed. It followed a season of much and varied trial, arising from the failure of the preceding year, and the unusually severe winter, with its almost necessary consequence, a scarcity of food for the Esquimaux. This was especially experienced by the congregation at *Okak*, where, out of a population of four hundred, not fewer than sixty-two deaths occurred. That the several mission families were so mercifully preserved in health, and that the privations experienced by those at *Nain*, *Okak*, and *Hebron* were far less severe than might have been expected, called forth our gratitude and praise.

In GREENLAND, the winter was likewise uncommonly severe, and the produce of the seal-hunt but scanty. This, together with the bad management of the Greenlanders, occasioned a famine, which proved fatal to twelve persons in the vicinity of *Lichtenau*. Those who resided at our settlements suffered much less, and the course of the congregations was tranquil and undisturbed, with the exception of a temporary outbreak of fanaticism at *Fredericksthal*, which lasted six weeks. The spell by which the minds of many individuals of that congregation seemed for a time to be bound, under the influence of a young and gifted assistant named Matthew, was at length broken; and all returned to the missionaries, with evident signs of repentance, and with promises of greater watchfulness in future.

North American Indians.

Of our mission among the NORTH AMERICAN INDIANS, we sincerely wish that a more favorable report could be given. Indian converts, it is true, are no longer roving hunters, but have become, for the most part, either diligent mechanics, or industrious farmers; yet the nation of which they form a part, is wasting away; and but very few of their number show a willingness to receive the gospel. Our congregations continue small, and have to endure much enmity on the part of their own heathen countrymen, in addition to the contempt evinced by the white people. Our mission among the *Cherokees* is in a very depressed condition; but the *Delaware* congregation, which has been driven from Westfield, and is now settled on the Kansas river in the Nebraska territory, about nineteen miles from their former locality, affords some hope of spiritual improvement. A pleasing revival is manifest among the members of this little flock, who have given a substantial proof of the sincerity of their desire to walk worthy of the gospel, by putting a stop to the traffic in spirituous liquors, which some of their unprincipled neighbors had attempted to introduce into their settlement. They have also erected a church, at which the attendance is tolerably numerous.

West Indies.

The very extensive missionary field in the WEST INDIES has continued to bear fruit, and its fruitfulness has been increased by the establishment of additional country-schools in *Jamaica*; by the formation of an institution for the training of female teachers at St. John's, in *Antigua*, under the superintendance of Br. Westerby; and by the commencement of a new preaching place at Spring-garden, near Montgomery, in *Tobago*. The centenary jubilee of the *Jamaica* mission, which was celebrated on the 7th of December of last year, proved a season of real refreshing from the presence of the Lord. For the blessing which has rested on our training-institution at Fairfield, we have much cause for thankfulness. It has already produced a number of well-educated teachers, and some gifted and faithful native assistants; and its continued prosperity affords a well-grounded hope that, in due season, it may furnish candidates for usefulness, duly qualified for the work of the ministry, and for service as evangelists among their countrymen in other lands. In *St. Kitt's*, the impression made by the late visitation of the cholera seems to be of an enduring character. The attendance on the means of grace was increasing at most of our stations. *Barbadoes*, though exposed to the same chastisement, has not yet exhibited similar signs of repentance, and humiliation under the mighty hand of God. The accounts from our congregations in both islands are, on the whole, encouraging.

South Africa.

In October, 1854, Br. and Sr. Breutel returned to us from SOUTH AFRICA, after an absence of fifteen months. Notwithstanding several attacks of illness, Br. Breutel was able to execute the whole of his commission, and to visit our several stations in the upper and lower provinces of the Cape Colony. The present state of the mission, and the beneficial influence which it continues to exercise, impressed him very favorably; nor less so, the spirit of brotherly and harmonious co-operation generally prevailing among the missionaries, to whom his affectionate counsel and willing assistance, both in spiritual and temporal things, appear to have afforded real encouragement. A visit of the Governor (Sir George Grey) and his lady proved very acceptable to our brethren and sisters at *Genadendal*, owing to the kind interest which they manifested in the mission, and especially in the training school. That institution, we are thankful to say, appears to be making satisfactory progress. It has supplied nearly all our congregations with valuable school-masters, some of whom are likewise assistants in the ministry. John Nakin, one of the number, is at present actively engaged at *Shiloh*, where his help will be particularly valuable during Br. Bonatz's visit to Europe for the recovery of his impaired health. The congregation is rapidly recovering from the

effects of the late war. The church has been repaired and re-opened; and the missionaries rejoice that, by the removal of the population of Whittlesea to Queenstown, about twenty miles distant, the people under their care will be delivered from a continual temptation. The dwelling-house at Goshen having been repaired, Br. and Sr. Hartman, accompanied by the Fingo schoolmaster, Joshua Hermanus, are on their way thither, with the intention of again collecting the dispersed flock. It is interesting to hear that the widow of the well known Tambookie chief, Mapasa, through whose instrumentality Goshen was destroyed, has lately applied for a visit of the missionaries, and for spiritual instruction for her people. From the older congregations, and from Genadendal in particular, we have received accounts, which lead us to hope that the word of God, which dwells richly among them, is becoming increasingly valued.

Surinam.

The divine blessing has been largely vouchsafed to our missionary labors in SURINAM during the past year. Many heathen have been admitted into the Christian church by holy baptism, both at the settlements and on the surrounding plantations. And the total number of negroes and colored people at present under the care of our brethren amounts to twenty thousand souls. On the Para, where the gospel for a long season has made but little progress, the negroes being most pertinacious in retaining their idolatrous worship, a wide door of usefulness has been opened, especially since a missionary and his wife have taken up their abode on a plantation in the centre of the district. In another part of the colony, which is perhaps the most densely populated, and seems peculiarly ripe for the harvest, a portion of land has been bought, on which another settlement is to be formed. The name of the plantation is Nut-en-Schadelyk, situated on the Commewyne, below Rust-en-werk. Thus, in future, the whole range of plantations on one side of this stream, from its confluence with the Surinam to the entrance of the Warappa Creek, will be periodically visited and served with the gospel. There is, further, a probability of the establishment of a station in addition to Salem, in the more remote district of the Nickerie. For the benefit of the Bush-negroes, the missionary settlement has been removed from the proverbially unhealthy Bambeij to the village of Koffy-camp, situated on a sandy soil, at the spot where the Sara Creek flows into the Surinam. Not only will the small congregation which still remains at Bambeij, be able frequently to enjoy the visits of the missionary residing at Koffy-camp, but the numerous heathen inhabitants of the free negro villages, situated further up the Sara Creek, will become more readily accessible to the gospel.

Musquito Coast.

Br. Wullschlägel, who lately held a visitation of the mission on the MOSQUITO COAST, at the desire of the mission board, reports the work to be making some progress, however slow, owing to the many difficulties that have to be encountered. A small congregation of negroes and colored people has been collected at *Bluefields*; but the Indians, whose conversion was the main object at the establishment of this mission, have not yet been effectually reached. For their more effectual instruction, a new station was shortly to be commenced at Pearl-key Lagoon. A number of children belonging to Indian parents already attended Br. Lundberg's school.

Australia.

Our mission in AUSTRALIA advances but slowly. The brethren have been faithful in their endeavors to gain access to the Aborigines, whom they likewise invited to their station at Lake Boga. One family remained with them for several weeks; while companies, more or less numerous, have paid them occasional visits, notwithstanding the efforts of ill-disposed neighbors to excite prejudice against them. Of course, every opportunity was embraced by the missionaries of making them acquainted with God their Savior. But as yet their ears seem to be closed. Their only desire is to obtain bodily food. For this they are willing to work, and to follow the example of labor set them by our brethren.

Mongolia.

When we penned our last circular, the two brethren who are appointed to carry the gospel into MONGOLIA were still at Kotghur, the station of the Rev. Mr. Prochnow, from whose varied experience they derived much profitable instruction, and through whose kind assistance they were enabled to make the necessary preparations for their further undertaking. Having met with a Lama, who engaged to teach them the language of Thibet, and to accompany them to Ladak, they set out on their journey on the 26th of March. But their journey thither, like their undertaking in general, is an arduous one, and they greatly need our faithful intercessions on their behalf.

Finances.

The finances of the Committee are such as to excite some fears in regard to the efficient support of the missions hereafter. The general expenditures for 1854 were £14,307 17s. 6d.; while the receipts amounted to only £13,369 13s. 2d. The debt of the previous year, added to the last deficit, makes a total of £1,516 18s. 2d.

The general receipts consist mainly of the following items:—Contributions of the Brethren's Congregations in Europe and North America, £2,817 14s. 8d.; donation of the Brethren's So

ciety in Pennsylvania for propagating the Gospel, £1,845; contributions of other Christian denominations in Europe and America, £5,430 12s. 7d.; legacies, £3,248 10s. 8d.

The principal disbursements were as follows :

For the missions, £8,614 1s. 7d.; for pensions to retired missionaries, £1,917 6s.; for the education of missionaries' children, £3,067 13s. 6d.; for the expenses of management, £500 8s. 2d.

Miscellanies.

BIBLIOGRAPHICAL NOTICES.

THE Church Missionary Society deserves the highest praise for its efforts in behalf of the people of Africa. Its missions in that field have been conducted from the first with great liberality; in fact, men and money have been furnished, amid sore trials and disappointments, with a constancy and a cheefulness which are truly admirable. Nor has it restricted its attention to the missionary work, in its simplest and most obvious forms; it has made contributions of very great value to the philology and geography of Africa. Several works have recently issued from the press under its auspices, which will be alike helpful to science and to the preaching of the Word. Some of these, kindly given to the library of the American Board, will now be mentioned.

Koelle's Polyglotta Africana.

This is "a Comparative Vocabulary of nearly three hundred words and phrases, in more than one hundred distinct African languages." It has been carefully and laboriously prepared by Rev. S. W. Koelle, and is published in a folio of more than two hundred pages. It is accompanied by a large map, compiled and drawn by Augustus Peterman, the Queen's Physical Geographer. An extract from the Preface will explain the origin and design of this remarkable work: "The following Comparative Vocabulary owes its origin to the laudable endeavor of the Church Missionary Society to bring the light of divine truth to the still benighted continent of Africa. Language being, as it were, the lamp by which that light must be communicated and spread, they have long been anxious to put themselves in possession of this lamp, that they might be enabled to lighten it at that 'true light which is to light every man that cometh into the world,' (John i. 9); or, in other words, they have been anxious, first to bring to light the languages of Africa, in order that then they might proclaim in them 'the unsearchable riches of Christ.' It was from this wish they directed one of their laborers 'to cultivate, not only one particular language, but also to give information respecting the whole question of African philology.' To carry out such a direction at the least possible expense of time, it

was thought best to undertake a collection of words like the following, to which we had so strong an invitation from the motley population of our colony in Sierra Leone. It was usually supposed that there were in Sierra Leone the representatives of about forty different tribes; but the searching examination amongst the people, which the collection of this vocabulary demanded, discovered individuals from more than two hundred different tribes and countries. A few of such individuals have forgotten their language, especially if they were the only representatives of their tribes, without any body to converse with in their mother tongue; but a great many of them have still their native language, either entirely at their command, generally using it in conversation with people of the same tribe, or have become only partially estranged from it. But native languages are still to such an extent understood by the liberated negroes of Sierra Leone, that all the specimens of the languages in this Vocabulary could be collected within that interesting colony of Western Africa, which is one of the noblest monuments of the Christian philanthropy of Great Britain."

The Vocabulary is preceded by Introductory Remarks in regard to the persons who have furnished "the lingual specimens" obtained, as also the countries which they once inhabited. There is likewise a brief notice of the languages of Southern Africa. All who are interested in philological studies, will take pleasure in acknowledging their obligations to the Church Missionary Society for this Polyglot. To kindred institutions, who are laboring in the same broad and difficult field, the work must prove eminently serviceable.

Koelle's Bornu Grammar.

The author of the African Polyglot has also prepared a grammar of the Bornu tongue. The preface shows how this missionary brother came to engage in such a work, and what measures he took to qualify him for his task. After saying that the Church Missionary Society have long "felt the necessity of bringing to light, and rendering available by grammatical cultivation, the languages of Africa," Mr. Koelle proceeds as follows: "The Committee appointed one of their missionaries, the Rev. F. Schön, to

devote himself exclusively to the study of languages. He spent several years in the study of the Hausa language, till the failure of his health compelled him to quit this field of labor. The results of his studies are preserved in his Hausa Grammar. It then fell to my lot to become his successor, and, at the same time, to take part in the instruction of the Furaah Bay Institution. The directions of the Committee required of me, not only to furnish information respecting the whole question of African philology, but also to select some one language for my particular study. In its selection I was to be guided by the probability of 'its becoming a sort of key to the study of other languages.' At that time, however, the African languages were so little known, that in deciding this question, I could not be guided by any strictly lingual data. The local committee of missionaries agreed with me in its being desirable that I should fix upon the Kanuri or Bornu language, as this was spoken by one of the mightiest nations in central Africa, and in the vicinity of Hausa, of which we already possessed a grammar. Accordingly, I selected one of the most suitable Bornuese of Sierra Leone as my interpreter, and commenced the language. In the progress of my studies it became more and more evident that the Kanuri had no important affinities with other negro languages, and that, for the present, it cannot be used for direct missionary purposes, from the fanatical Mohammedan character of the Bornuese. For, whilst Mohammedanism has been waning in Europe, it has experienced a signal revival in the interior of Africa, owing, as I learnt from my interpreter, to the Pulo movement, which has been in operation since the beginning of the present century. But by the time I had become possessed of this information, I had made such progress in the language, that it was considered advisable that I should proceed still farther, and then publish the results for the benefit of philology, and, as it is hoped, for the benefit of future missionary enterprise."

The interpreter whom Mr Koelle employed, was Ali of Gazir, one of the provinces of Bornu, his English name being William Harding. He is said to be "a man of good common sense, of more than ordinary strength of memory, and of an unblameable moral character." The subjoined extract will explain the process by which this book was made: "The basis of this Kanuri Grammar is a manuscript literature of about eight hundred quarto pages, which were dictated to me by my interpreter. They consist of stories, fables, romances, historical sketches, &c.; and all the examples adduced in the Grammar as illustrative of the various rules, with but very few exceptions, are taken from this collection. Two or three weeks after the commencement of my Kanuri studies, I at once entered upon this plan of furning a liter-

ature, as the best way of becoming acquainted with the language, and the surest foundation of grammatical investigations. I found my interpreter truly inexhaustible in his narrations; and often when I inquired whether his fountain was not yet dried up, he replied 'Please, Massa, word never done.' He has brought this stock of knowledge from his native country, where, as he says, men often sit together till late at night, entertaining one another by narrating stories and delivering speeches."

Koelle's Bornu Literature.

The full title of this work is as follows: "African Native Literature, or Proverbs, Tales, Fables, and historical Fragments in the Kanuri Language. To which are added a Translation of the above, and a Kanuri-English Vocabulary." With the aid of such a book, and the Grammar which has just been noticed, any one may gain a general knowledge of the language of Bornu. Indeed, this is the "manuscript literature" referred to in the closing extract of the preceding notice, which enabled Mr. Koelle to carry forward his researches to a successful issue.

Some of the proverbs contained in this volume, if we had no other evidence as to the character of the people, would certainly give us a favorable idea of their mental capacity and their moral qualities. Thus we find such sayings as these: "If thou seekest to obtain by force what our Lord has not given thee, thou wilt not get it." "At the bottom of patience there is heaven." "If a man confers a benefit upon another, that benefit is not lost (to himself)." "One does not love another, if one does not accept any thing from him." "Hope is the pillar of the world." "Hold a true friend with both your hands." "If one does good, God will interpret it to him for good." "As to what is future, even a bird with a long neck cannot see it, but God only."

Another specimen of this "literature" is the following extract: "A certain man took a long journey, on which he first passed a rich man who had many children, all of whom were girls. He saluted him, saying, 'Poor man, how art thou?' This man was vexed on being called poor. He next passed a poor man who had many little children, all of whom were boys, and him he saluted, saying, 'Rich man, how art thou?' This man was vexed on being called rich. He next met a man who had neither wife nor children, and in the evening went to sleep in a pitch-dark house, without lamp. Him he saluted, saying, 'Blind man, how art thou?' This man was vexed on being called blind. At last he met a man lying under the kangar-tree, which has very long and sharp thorns. Him he saluted, saying, 'Lame man, how art thou?' This man was vexed on being called lame. When the traveler returned, after a long time, he visited these men again, and

addressed each by the directly opposite title; but then they were again vexed, since, during his absence, the prophecy contained in his former addresses had become realized."

The women of Bornu have exerted but little influence in making the proverbs of their people. Had it been otherwise, we should not find such sayings as these current throughout the land: "If a woman speaks two words, take one and leave the other!" i. e. believe only half. "Whatever be your intimacy, never give thy heart to a woman!" "If a man tells his secrets to his wife, she will bring him into the way of Satan." "A woman never brings a man into the right way."

Crowther's Exploration of the Niger

The Herald for August, 1855, contained a portion of a letter which Rev. Samuel Crowther had addressed to Rev. H. Venn, the Honorary Clerical Secretary of the Church Missionary Society, briefly describing a successful exploration of the Niger and the Tshadda. Since the date of that communication, Mr. Crowther has prepared a "Journal," in which he gives a full account of this important "Expedition."

The early history of this new endeavor to ascend the Niger is given in the Preface. It is as follows: "In the summer of 1853, Macgregor Laird, Esq., a merchant of London, long and extensively engaged in the West African trade, entered into a contract with Her Majesty's government to fit out and send a small steamer to the river Niger, to ascend the stream to the confluence with the Tshadda, and then to explore that branch of the river. The object of the expedition was to establish commercial relations with the native tribes: it was also hoped that Dr. Barth, the celebrated African traveler, would be met with in that part of the country. Her Majesty's government was to appoint certain officers to accompany the expedition, and Mr. Laird was to provide for trade and barter with the natives. The risk and main expense of the undertaking rested with Mr. Laird, who immediately made to the Committee of the Church Missionary Society the generous offer of a free passage for the Rev. Samuel Crowther, if he might be allowed to accompany the expedition. After communicating with Africa, and ascertaining Mr. Crowther's willingness to go, the Committee thankfully accepted Mr. Laird's offer."

The Pleiad was sixteen weeks in ascending from the mouth of the Nun, and in returning thereto; but not a man was lost, though there were twelve Europeans and fifty-four Africans connected with the expedition. The highest point reached was Gurowa, about three hundred miles from the confluence of the Kowara and Tshadda. This result shows conclusively that the interior of Africa, by means of its navigable streams, "may be safely and economically brought into relation

with the civilized world." And while the Church Missionary Society will direct its attention to the spiritual wants of the various districts which Mr. Crowther visited, other societies will be stimulated to attempt the evangelization of tribes hitherto unknown to the disciples of Christ.

The Appendix to Mr. Crowther's Journal contains a general view of the people and languages, which this Expedition has opened more fully to the commerce and benevolence of civilized men. The following extract is valuable:

The people we passed in our ascent are the Oru and Abo in the Delta, the Igarra on the left of the Niger, the Kakanda at the confluence of the Kowara and Tshadda, the Igbira, Bassa, Doma, Mitshi, and Djuku, otherwise called Apa, or Akpa, or Baibai, the language of Cororofa, and the Fulah on the Binue.

1. The Oru, or Ijo, or Udso of Koelle, are identical with Brass, at the mouth of the Nun, on the coast, otherwise called Itcibu or Nempe by their Ibo neighbors. This language is spoken to the extent of one hundred miles from the mouth of the Nun, to the boundary of Abo territory. How far inland towards Benin, on the right and towards the Ibo country, on the left of the Niger, is yet unknown.

2. The Abo is a dialect of the Ibo language, commencing from about the Benin branch of the Niger, and extending to Asaba (Onia market of Trotter). It comprises a district of about fifty or sixty miles along the banks of the Niger, and is very extensively spoken in its various dialects in the counties inland, on the left bank of the Niger, as far as we could ascertain, from the information we collected, to Cross River, on the back of Old Calabar. The Calabar or Efik and Bonny trade with the Ibo in the interior. Isoama seems to be the leading or popular dialect of this language. All Ibo people who meet together in Sierra Leone, whether of the Abo, Elugu, Aro, or Abadja tribe, speak Isoama; and it has been recommended as the best to be used in the translations into the Ibo language. The Rev. J. F. Schön translated his vocabulary in this dialect. The Bonny or Okoloma, and New Calabar language, is different from the Ibo; and from the fact that Bonny is principally peopled by Ibo slaves, and their continued intercourse with the Ibo of the interior, it may be inferred that in the course of time the Ibo language will gain the advantage over the Bonny, (which is very limited on the coast,) when books are published in the Ibo language.

3. The next country after the Ibo, on the banks of the Niger, is Igarra. The language of Igarra is the same as the Akpotto, and is spoken from Adamugu to the confluence of the Kowara and Tshadda, to the extent of one hundred and ten miles on the banks of the Niger. It is also extensively spoken inland, on the left bank of the Niger, to the Mitshi country, on the left bank

of the Binue, about the longitude of Ojogo. This language appears to be a mixture of Yoruba and the original Akpotto.

4. The Kakanda is the next country on the banks of the Niger, and the language is a dialect of Yoruba. This people have been so much driven about, that the limits of their country are very difficult to ascertain. They inhabited the mountains on the right side of the Kowara, and border on Nupe. At present they inhabit chiefly the left banks of the Niger, below the Confluence, since they were expelled from their mountain holds by Dasaba, King of Nupe.

5. The next country after Kakanda is Nupe, very much unsettled about the time of our visit. It has not, therefore, been explored.

6. From the Confluence, on the right side of the Tshadda, is the Igbira country, called Koto by the Haussa, and Kotokori by the Yoruba. Since their country has been overrun by the Felatas, they have removed to the left side of the river, in the country of Akpotto. Their language is different from Igarra. There is also a tribe of this people called Igbira Hima, on the right side of the Niger, between Idda and the Confluence.

7. The next country after Igbira, on the right side of the Tshadda, is Bassa, whose language appears to be a distant dialect of the Nupe. Their country has also been

overrun by the Felatas; and they were obliged to seek refuge in Akpotto land, after the example of their neighbors the Igbira.

8. The next country on the right side of the Tshadda is Doma, also called Arago, a tribe of which is called Agatu, inhabiting Akpotto land on the left side of the Tshadda, to which they had been driven by the Felani.

9. The next country on the left side of the Tshadda is the Mitshi, whose language is very little known, and very peculiar to itself. The Mitshi country commences, as it appears, opposite Ojogo, and is mixed with the Akpotto and with Kororofa, from which it is difficult to distinguish the boundaries. They are chiefly independent, but some portion of them pay tribute to Wukari, King of Kororofa.

10. The next country after the Mitshi is extensive, Kororofa, having Wukari for its capital, and the language spoken is Djuku, commonly called Akpa; but they call themselves Baibai. The language is spoken as far as Hamaruma, now under the government of Mohammed, the Felani Sultan of that country.

11. The next language we met with on the Binue, is the Felani.

12. The most important of all is the Haussa, the commercial language of Central Africa.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

GABON.—A letter from Mr. Bushnell, dated November 1, contains a few items of intelligence. Messrs. Preston and Adams, he says, spend most of their time at a Pangwe town, where they are studying the language, and preparing for the missionary work in that interesting region. They make Nēngēngē their head quarters, where Mrs. Preston is staying temporarily. The subjoined extract is from Mr. Bushnell's letter.

The rainy season has set in; and the temperature is a few degrees higher than it was during the dry season. For the past month, the thermometer has ranged, at 7 o'clock A. M., from 75° to 77°; at 2 o'clock P. M., from 78° to 85°; at 9 o'clock P. M., from 76° to 81°. Although the breezes are light, we seldom feel the heat to be oppressive, unless it be occasionally in the middle of the day, after a shower, when the sun shines out in its full strength. More or less rain falls almost every day; but the most copious showers are during the night; so that our labors and journeys are not materially interrupted.

Our experience at Nēngēngē thus far confirms our previous opinion, that as we advance interiorward we shall find the climate more congenial to European constitutions. There has been little, if any, serious illness here since the station was com-

menced; and we are all at present enjoying our usual health, with the exception of some slight indisposition, the result of over exertion, to which we are constantly liable, while we are left alone in such a field. The two brethren who spend most of their time among the Pangwes, fifteen or eighteen miles above us, enjoy vigorous health, though necessarily exposed to many privations. We certainly have reason to be encouraged in this respect; and if we can be sufficiently reinforced, we hope soon to have stations where there will be no necessity for frequent returns to America to preserve health. Will the consecrated sons and daughters of the church by their delay disappoint our hopes, and leave these inviting fields around and beyond us unoccupied?

Our next station on the line interiorward will probably be at a central point on the Bākwe, in the midst of a large Pangwe population, about twenty miles from Nēngēngē. It will be a pleasant place, easily accessible from this station by water.

By the time this position is secured, other eligible locations will be ready for us beyond. In this way, step by step, we must go forward, till we shall have planted the gospel standard upon the utmost heights of Ethiopia, where we hope to meet our English brethren from the eastern coast. Is not this a desirable work? Is it not an enterprise worthy of the best energies of the church?

Home Proceedings.

SPECIAL MEETING OF THE BOARD.

THE Board, at its last annual meeting, requested the Prudential Committee to call a Special Meeting, whenever the matters connected with the visit of the Deputation to India should be ready for its consideration. In accordance with this request, the Committee have called a Special Meeting, to be held in Albany, N. Y., on the 4th of March, 1856, at seven o'clock in the evening. Dr. Palmer's church has been selected as the place of meeting.

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	—
Otisfield, Indiv.	10 00
Pownal, Cong. ch. and so.	48 50
Scarborough, m. c.	67 00—125 50
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	—
Farmington, Mrs. A.	1 00
Temple, Cong. ch.	2 00—3 00
Penobscot co. Aux. So. E. F. Duren, Tr.	—
Bangor, Hammond st. cong. ch.	—
wh. cons. Mrs. BETSEY H. SAV- ARY an H. M. 100; 1st cong. ch.	—
and so. 31,53;	131 53
Brownville, Cong. ch. and so.	27 50—159 03
York co. conf. of chs. Rev. G. W. Cressey, Tr.	—
Kennebunkport, So. cong. ch. m. c.	13 45
Kittery, Rev. A. W. Fiske,	10 00
Saco, Cong. s. s. 17,27; P. East- man, 20;	37 27—60 72
	<hr/>
	348 25
Bethel, 1st cong. ch. 20; Brown's Corner, Mrs. F. 3,75; Calais, cong. ch. and so. 146,97; s. s. (of wh. for <i>Jane Darling</i> , Ceylon, 20) 31,39; Camden, m. c. 61,57; la. miss. asso. 23,27; s. s. 15,16; which cons. ARCHIBALD BUCHANAN an H. M. 1; Castine, Trin. ch. and so. m. c. 15,53; S. Adams, 50; Eastport, a friend, 6,40; Orland, cong. ch. and so. 70; Richmond, m. c. 2; Rumford Point, Rev. J. G. M. 2; So. Orland, Mrs. H. F. J. 3;	454 04
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	802 29

Legacies.—Kennebunkport, Mrs. Sarah L.
Mason, by G. P. Jeffers, Ex'r. 200; Paris,
Seth Morse, by Elisha Morse, Ex'r. (prev.
rec'd, 100;) 100;

300 00
1,102 29

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. Smith, Tr.	—
Jaffrey, 1st cong. ch. and so.	15 00
Grafton co. Aux. So. W. W. Russell, Tr.	—
Bristol, m. c.	14 00
Campton, Miss. asso.	25 03
Canaan, m. c.	11 00
Littleton, m. c. 21; s. s. 4;	25 00
Plymouth, Ch. and so.	30 78—105 81
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	—
Amherst, Gent. benef. asso. 130,76; la. 83,43; m. c. 57,60; mater. asso. 1,50; wh. cons. CHARLES H. DAVID and Miss LETITIA R. CLARK H. M.	273 29
Bedford, Gent. 145; la. 20,53;	165 53
Brookline, Rev. D. Goodwin and others,	20 50
Deering, Cong. ch. and so.	8 08
Hillsboro' Bridge, do.	13 70
Manchester, P. K. C.	5 00
Mt. Vernon, Cong. ch. and so. gent. 56; la. 40;	96 00

Nashua, 1st ch. and so. 240,21; Olive st. ch. and so. 66,73; m. c. 31,88;	338 82
New Ipswich, Mrs. D. Everett,	10 00
Wilton, A friend,	5 00—935 92
Merrinack co. Aux. So. G. Hutchins, Tr.	—
Boscawen, Cong. ch. and so.	36 07
Concord, south cong. ch. and so. to cons. Mrs. MARY FARRINGTON an H. M. 100; s. s. 6; W. par. cong. ch. and so. 23; Rev. A. P. F. 5; W. D. 2; H. M. jr. 2;	138 00
Hooksett, Cong. ch. m. c.	7 00—181 07
Rockingham co. Conf. of chs. F. Grant, Tr.	—
Derry, Mrs. S. C. Hinsdale, 29,66; cong. ch. and so. 51,50; m. c. 35,66;	119 82
Exeter, 1st and 2d chs. m. c.	13 19
New Castle, s. s.	5 00
South New Market, Cong. so.	15 35
West Northwood, do.	26 00—179 36
Strafford Conf. of chs. E. J. Lane, Tr.	—
Conway, A poor lawyer,	3 00
Farmington, Cong. ch. and so. m. c.	27 85—30 85
Sullivan co. Aux. So. E. L. Goddard, Tr.	—
Acworth, m. c.	29 42
Lempster, R. R.	1 00
Meriden, Coll.	43 00—73 42
	<hr/>
	1,521 43

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	—
Middlebury, Cong. ch. 109,27; m. c. 17,68;	126 95
New Haven, Cong. ch.	4 30—131 25
Caledonia co. Conf. of chs. E. Jewett, Tr.	—
St. Johnsbury, Friends, 150; Eras- tus Fairbanks, to cons. Rev. GEORGE N. WEBBER and Rev. H. WELLINGTON H. M. 100; 2d and South chs. s. s. 31,12;	281 12
Walden, La.	14 00—295 12
Chittenden co. Aux. So. E. A. Fuller, Tr.	—
Burlington, Mrs. E. W. Buell, 100; cong. ch. to cons. Rev. CALVIN PEASE and Rev. N. G. CLARK H. M. 240; m. c. 29,42; J. L. 5; M. H. S. 1;	375 42
Franklin co. Aux. So. C. F. Safford, Tr.	—
Enosburgh, Gent. to cons. Rev. C. C. ADAMS, of Fairfield, an H. M. 78; la. asso. to cons. A. J. PARKER, of Ship- ton, C. E. an H. M. 52;	130 00
Orange co. Aux. So. L. Bacon, Tr.	—
Brookfield, 1st cong. ch. gent. 7,95; la. 6,05;	14 00
Thetford, E. T.	5 00
West Randolph, Cong. ch. and so.	20 00—39 00
Rutland co. Aux. So. J. Barrett, Tr.	—
Castleton, cong. ch. and so.	16 00
Orwell, Rev. J. Hall, 20; cong. ch. and so. 100;	120 00
Pittsford, Cong. ch. and so. 125,86; m. c. 28,78;	154 64
Poultney, Cong. ch. and so.	19 27
Rutland, m. c.	9 05
W. Rutland, Cong. ch. and so. (of wh. to cons. JOEL M. MEAD an H. M. 100;)	206 61—525 57
Windsor co. Aux. So. J. Steele, Tr.	—
Acuteynville, m. c. 5; Rev. Mr. K. 5; C. J. 5;	15 00
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	1,511 36
A friend of missions, a thank off'g, by Rev. T. Laurie, wh. cons. Rev. DANIEL BLISS an H. M. 50; Bennington, 1st cong. ch. 56; s. s. 16; Lunenburg, m. c. 7;	129 00
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	1,640 36

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	—
Centerville, Cong. ch. and so.	39 88
Berkshire co. Aux. So. H. G. Davis and G. L. Granger, Trs.	—
"N. of W."	30 00
Glendale, S. P.	5 00—35 00
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 10; do. 5; T. S. 3.)	1,314 37

Brookfield Asso. W. Hyde, Tr.	
Brookfield,	9 77
Dudley, which cons. Rev. HENRY PRATT an H. M.	100 41
Holland, m. c.	1 09
North Brookfield,	8 61
Sturbridge,	149 00
Warc, H. Ives,	10 00
W. Brookfield,	5 00
	283 88
Ded. for printing report,	49 00—231 88
Essex co. North, Aux. So. J. Caldwell, Tr.	
Byfield, m. c.	25 50
Newburyport, United m. c. 59,65;	
Mr. Fisk's ch. m. c. 18; B. L. C.	
58c.; Mrs. C.'s scholars, 53c.;	78 76—104 26
Essex co. South Aux. So. C. M. Richardson, Tr.	
Gloucester, Cong. so.	29 00
Essex co.	
Marblehead, Cong. ch. and so. (of wh. to cons. Mrs. DEBORAH H. QUINER an H. M. 100;) 129,16; m. c. 30; Miss Blackley's s. s. class, for Miss Fisk, Orooniah, 7;	466 16
Hampden co. Aux. So. C. O. Chapin, Tr.	
Monson, Rev. Dr. Ely,	31 50
Springfield, George Merriam,	1,000 00—1,031 50
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Enfield, Mrs. Edward Smith, wh. cons. EDWARD P. SMITH, Mrs. CHARLOTTE I. SMITH, HENRY M. SMITH, EMILY B. SMITH and ELIZA H. SMITH, H. M. 500;	
Joseph Keith, dec'd, 500;	1,000 00
Goshen, Cong. ch.	30 00
Chesterfield, Two indiv.	6 00
Easthampton, 1st ch.	25 47
Hadley, 1st ch. gen. benev. so. 80; m. c. 47,10; 3d ch. gen. benev. so. 10; do. & Russell so. m. c. 12;	179 40
Hatfield, Cong. ch.	124 00
Northampton, 1st par. 32,86; Mrs. B. N. 5; Edwards ch. m. c. 9,29; Miss B.'s s. s. class, 2;	49 15
Prescott, m. c.	7 00
South Hadley, m. c.	189 00—1,601 02
Harmory Conf. of chs. W. C. Capron, Tr.	
Millbury, 1st cong. ch. to cons. LEONARD DWINNEL an H. M. 131,47; m. c. 28,19; s. s. miss. asso. 35,34; 2d cong. ch. and so. 108;	303 00
Westboro', J. F.	1 00—304 00
Middlesex North and vic. C. Lawrence, Tr.	
Ashby, Cong. ch. and so.	20 00
Littleton, Ortho. ch. and so. 42,75;	
la. benev. so. 10;	52 75
Leominster, Miss M. S. Hubbard's class of young ladies,	6 00—78 75
Middlesex South.	
Ashland, Cong. so.	16 00
Holliston, do.	70 00
Lincoln, Ortho. ch. and so.	28 50
Natick, 1st cong. ch. and so.	14 42
Sudbury, Cong. ch. and so. 98,55;	
m. c. 43,95;	142 50—271 42
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, A friend, 100; Mrs. P. 10;	110 00
Dorchester, A friend, 50; 2d ch. do. 10;	60 00
West Roxbury, South evan. ch.	11 84—181 84
Palestine Miss. So. E. Alden, Tr.	
North Bridgewater, A friend, 6; J. E. 2;	8 00
Weymouth, Cong. ch. and so. 86,19; So. par. L. P. 1;	87 19—95 19
Pilgrim Aux. So. J. Robbins, Tr.	
North Carver, E. Lucas,	2 00
Taunton and vic.	
Fall River, Central cong. ch. and so. 695 85	
West Attleboro', Cong. ch. m. c. 14 00—709 85	
Worcester co. North, B. Hawkes, Tr.	
Athol, A friend,	20 00
	6,519 12
A friend, 10; Andover, Chapel cong. 128,50;	
Edward Taylor, to cons. Rev. GEORGE	

MOORE an H. M. 50; "drops make the ocean," 3; Cambridge, Elizabeth Harlow, weekly savings for one year, 30; Cambridgeport, cong. ch. and so. m. c. 38,61; Carlisle, m. c. 12; Chelsea, Winisimmet ch. 174,10; Lowell, Miss S. V. Hosmer, for village teacher and beneficiary Nestorian m. 50; G. Colton, 10; 1st cong. ch. and so. (of wh. to cons. Rev. J. L. JENKINS an H. M. 50;) 141,53; m. c. 50,34; Kirk st. ch. 22,24; Newtown Corner, Eliot ch. and so. m. c. 39,38; R. L. Day, 50; F. A. Benson, 25; Reading, Old South ch. and so. 42,36; Bethesda ch. m. c. 26,35; Saugus, cong. ch. m. c. 16; West Newton, cong. ch. and so. m. c. 55,48;	974 89
	7,494 01

Legacies.—Milton, Miss Ruth Tucker, by D. W. Tucker and Jesse Tucker, Jr. Ex'rs, 50; Weymouth, Ansel Pratt, by Lemuel Humphrey, Ex'r, 1,000;	1,050 00
	8,544 01

CONNECTICUT.

Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr.	
Bethel, Cong. ch. and so.	50 00
Danbury, Mater. asso. for sch. in Ceylon,	12 00
Redding, Cong. ch.	72 24—131 24
Fairfield co. West, C. Marvin, Tr.	
Darien, Cong. ch.	7 50
Norwalk, 1st do.	149 90
Stamford, 1st pres. ch. s. s. miss. so.	21 54—178 94
Hartford co. Aux. So. A. W. Butler, Tr.	
Enfield, 1st ch. wh. cons. Rev. A. L. BLOODGOOD an H. M.	50 00
Farmington, 366,48; W. C. 10;	376 48
Hartford, 17,65; North ch. 573,05;	
Pearl st. ch. J. B. H. 50; R. S. B. 5; Centre ch. m. c. 21,36; a young man, for Aintab m. 10;	677 06
Manchester, 1st ch.	370 00
Poquonock, m. c.	5 00
South Windsor, Wapping so.	25 18
West Hartford,	134 33
Windsor, 1st ch. and so.	25 00—1,663 05
Hartford co. South, H. S. Ward, Tr.	
Cromwell, Gent. 61,64; la. 53,74; m. c. 26; s. s. 5,79;	117 17
New Britain, 1st ch. 87,17; South ch. (of wh. fr. H. F. North, to cons. CHARLES F. NORTH an H. M. 100;) 140;	227 17
Newington,	12 00
Middletown, 1st so. Mrs. C.	1 00
Portland, Gent. 57,50; la. 30;	87 50
Westfield, Gent. and la. 35; m. c. 11;	46 00
Wethersfield,	151 14
Worthington, Gent. and la. 123,40; disc. 31c.	123 09
	795 07
Ded. disc.	71—794 36
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Kent, Cong. ch.	30 00
New Milford,	157 62
Plymouth, Edward Langdon, wh. cons. LUCIUS P. PORTER of New York city, an H. M. 100; 1st cong. ch. 48,38;	148 38
Salisbury, Cong. ch.	105 00
South Britain, Cong. ch. and so.	78 00—519 00
Middlesex Asso. E. Southworth, Tr.	
Hadlyme, Cong. ch. gent. and la. 46,68; m. c. 29;	77 68
Saybrook, Cong. ch. gent. and la.	81 83—159 51
New Haven City Aux. So. F. T. Jarman, Tr.	
Fair Haven, Centre ch.	37 96
New Haven, Prof. E. E. Salisbury, 100; unknown, 6; North ch. and so. 417; Centre ch. 40; united m. c. 18,63; Yale college m. c. 23,48; Temple st. s. s. for Gaboon m. 24; L. 6;	635 11—673 07

New Haven co. East, F. T. Jarman, Tr.
 Madison, Cong. ch. m. c. 106,71;
 J. T. Lee, 10; 116 71
 North Braintree, Cong. ch. 3 70
 West Meriden, S. B. Little, 10 00—130 41
 New Haven co. West, A. Townsend, Jr., Tr.
 Orange, C. P. 2 00
 Waterbury, Rev. S. W. Magill, 10 00
 Woodbury, A friend, 4 00—16 00
 New London and vic. and Norwich and vic.
 F. A. Perkins and C. Butler, Trs.
 Colchester, 1st cong. ch. and so. 143 00
 New London, do. 16 50
 North Stonington, Cong. so. 83 75
 Stonington, 1st do. 30 00—273 25
 Tolland co. Aux. So. E. J. Smith, Tr.
 Gilead, Gent. 36,18; la. 48,26; 84 44
 Union, Cong. ch. and so. 17 62—102 06
 Windham co. Aux. So. J. B. Gay, Tr.
 Canterbury, Ch. and so. 28 00
 Dayville, do. 70 30
 East Woodstock, 35 00
 Pomfret, Gent. and la. 320,30; m.
 c. 41,96; Miss Z. A. 10; 375 26
 Scotland, Cong. so. 47 00
 South Woodstock, 67 46
 Westminster, Gent. asso. and m. c.
 26,12; la. 24,88; wh. cons. Rev.
 REUBEN S. HAVEN an H. M. 51 00
 West Woodstock, Rev. A. U. 10 00
 Woodstock, 3d cong. ch. and so. 100 00—781 02

A lady, her dying gift, 5,427 91
 100 00
 5,527 91

Legacies.—New Haven, Asa Hopkins, by
 Wyllys Warner, 250; Southington, Nancy
 Allen, by R. Lovrey, Ex'r, 30; West
 Hartford, Mrs. Abigail P. Talcott, by
 Joseph E. Coue, 201,01; less exps. 3,02; 477 99
 6,005 90

RHODE ISLAND.

Newport, Spring st. cong. ch. gent. 60: 1.
 118; united m. c. 126; s. s. 10; Providence,
 Benef. ch. and so. gent. 212,25; Mrs. E. D.
 Rathbone, 20; chil. of the Home, 75c.; Slatersville,
 Cong. ch. and so. to cons. SAMUEL B. PARMENTER,
 DEXTER R. BURDICK and WILLIAM F. HALL II.
 M. 300; unknown, 25: 872 00
Legacies.—Providence, John H. Mason, by
 John N. Mason, Ex'r, 100 00
 972 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.
 C. S. Little, New York, Tr.
 Albany, 1st R. D. ch. 143 77
 Clarkstown, R. D. ch. 41 51
 Coxsackie, 2d do. m. c. 36 00
 Flatbush, R. D. ch. s. s. for Arcot
 m. 3 53
 Gilboa, R. D. ch. 54 38
 Hurley, do. 17 63
 Newburg, Estate of Mrs. Mary
 Striker, dec'd, 100 00
 New Lots, R. D. ch. 34 00
 New Utrecht, R. D. ch. to cons.
 CHARLES S. LITTLE an H. M.
 169,60; two ladies, 10; s. s. 30;
 dona. 2; 211 60
 New York, Samuel Dunshee, dec'd,
 71,83; Collegiate R. D. ch. 29th
 st. ch. 15; Market st. R. D. ch.
 190,92; 277 75
 New Hurley, Mrs. E. J. D. 5 00
 North Marlbtown, 9 00
 Nyack, R. D. ch. 18 00
 Owasco Outlet, R. D. ch. for Mrs.
 Bridgman's sch. 50 00
 Sampsonville, R. D. ch. 2 00
 South Brooklyn, Middle R. D. ch.
 m. c. 8 50
 Wawonsing, R. D. ch. 10 00
 Warwick, R. D. ch. indiv. 5; fem.
 miss. so. 8; 13 00

Unknown, for Micronesian m. 4; a
 friend, 1; B. L. Kip, 30; 35 00—1,070 66
 Buffalo and vic. J. Crocker, Agent.
 Buffalo, 1st pres. ch. 321,01; m. c.
 448,05; North pres. ch. (of wh.
 to cons. ORIN P. RAMSDALL and
 CHARLES E. YOUNG H. M. 200.)
 481,35; 1,250 41
 Lancaster, Pres. ch. 27 81—1,278 22
 Geneva and vic. G. P. Mowry, Agent.
 Elba, J. Peck and fam. 6 00
 Geneva, m. c. 79,46; R. S. 5; W.
 H. S. 3; 87 46
 Lockport, Cong. ch. 49 18
 Milo, Mrs. H. A. 7 00
 Ovid, Pres. ch. 80; Dr. Eastman,
 20; A. Joy, 20; 120 00
 Penn Yan, Pres. ch. to cons. Mrs.
 ELIZA S. TAYLOR an H. M. 113 61
 Prattburg, Pres. ch. 61 00—444 25
 Monroe co. and vic. E. Ely, Agent.
 Nunda, Pres. ch. and cong. 27 00
 Ogden, 1st do. 30 75
 Perry Centre, Cong. ch. 54 72
 Rochester, Mon. fem. prayer meet-
 ing, 15; A. Champion, 1,070,58;
 Plymouth ch. 18,19; 1,103 77—1,216 24
 New York and Brooklyn Aux. So. A. Mer-
 win, Tr.
 (Of wh. fr. William E. Dodge, 500; a
 disputed balance between two Christian
 gentlemen, 150; Church of the
 Pilgrims, 506,27; W. W. Wickes, 100;
 Richard P. Buck, wh. cons. DANIEL
 BUCK of Bucksport, Me. an H. M.
 100; Westminster pres. ch. 10,63; 1,525 90
 Oneida co. Aux. So. J. Dana, Tr.
 Mt. Vernon, Pres. ch. and so. 50 00
 Paris Hill, Cong. so. 15 54
 Utica, W. 20; 1st pres. ch. m. c.
 72,94; a friend, 10; 102 94
 Waterville, Pres. ch. 40 10
 208 58
 Ded. disc. 1 07—207 51

Syracuse and vic. S. Mead, Agent.
 Onondaga Valley, 1st pres. so. 24 13
 Syracuse, 1st pres. so. 47 68—71 81
 6,363 99

A friend, 50; Albany, 4th pres. ch. to cons.
 WILLIAM MCHARG, an H. M. 100; An-
 gelica, L. Hull, 10; Ballston Centre, la.
 hea. sch. so. of pres. ch. for ed. of hea.
 chil. 30; H. W. B. 3,75; Baiting Hollow,
 cong. ch. m. c. 2; Canandaigua, 1st cong.
 ch. 51,02; Rev. O. E. Daggett, the tithe
 of one wedding fee, 25; acad. 15; W. S.
 H. 13; E. G. T. 10; H. W. T. 10; F. G.
 10; H. B. G. 10; W. A. 10; Dr. C. 5;
 A. S. 5; Ontario fem. sem. 30; Mrs.
 Greig, 20; Miss B. Chapin, 20; Mrs. A.
 W. 10; Mrs. A. E. P. 10; indiv. 112,64;
 m. c. 105,90; Cazenovia, pres. ch. 25,50;
 Chataugay, pres. s. s. 11,37; Chatham
 4 Corners, juv. miss. so. 3; Colchester,
 pres. ch. 20; Cohoes, do. 54; East Bloom-
 field, J. Porter, 50; 1st cong. so. 180;
 East Groton, cong. ch. 9; Fayetteville,
 youth's miss. so. 3; Franklin, 1st cong.
 ch. 14,71; ortho. do. 43,30; Gilboa, J. B.
 4; Hornellsville, m. c. 5; Hudson, 1st
 pres. ch. fem. miss. asso. wh. and prev.
 dona. cons. Mrs. WILLIAM S. LEAVITT,
 an H. M. 70; N. I. M. 2; 11de Settle-
 ment, S. Stiles, 10; Irvington, pres. ch. a
 friend, wh. cons. JOHN D. SHELTON, an
 H. M. 100; Madison, fem. cent. so. 25;
 Malong, cong. ch. 245,48; m. c. 41,11;
 juv. miss. so. for Mr. Wilder's sch. Kolap-
 pur, 20; Mt. Hope, Rev. A. D. 2; Nap-
 les, m. c. 2; Newport, a friend, 5; New
 Road, cong. ch. 42; la. Columbia miss.
 so. 12; wh. cons. Rev. CHARLES S. SMITH
 an H. M. 3; New Rochelle, a lady, 3;
 Oswego, 4,95; Peckskill, 2d pres. ch. m.
 c. 23,09; Pembroke, 1st pres. ch. m. c.
 10; Poughkeepsie, Rev. T. S. Wickes,
 50; Ridgebury, juv. miss. so. for sch. in

Ceylon, 10; Schenectady, S. B. M. 2; Spencertown, Isaac Dean, 20; Strykersville, E. S. 5; M. W. 4; Sweden, ch. and cong. 30; Troy, 2d pres. ch. miss. asso. 400; 1st pres. ch. 50; Nail Factory, m. c. 15; West Point, S. Cary, dec'd, 5; Windham Centre, benev. so. 10,50; Winfield, cong. ch. 9; Yonkers, 1st pres. ch. 50; 2,369 32

8,733 31

Legacies.—Brooklyn, Miss Abby Martin, dec'd, 25; Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 12,000; less exch. 60; (prev. rec'd, 20,920;) 11,910; New York, Edmund Field, by William Walker and Ashbel Green, Ex'rs, 250; Springfield, Benjamin Rathbun, by C. P. Smith, Ex'r, 1,375; 13,590 00

22,323 31

NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.

Little, Tr. 1 00
Two little girls, 1 00
Bergen Point, R. D. ch. 17 54
English Neighborhood, do. 22 57
Newark, 1st R. D. ch. 110 00
Raritan, 3d do. 44 12
White House, C. W. V. H. 2 00

197 23

Ded. postage, 63—196 60

Bergen, Two little sisters, 2; Bloomfield, pres. ch. (of wh. for *Jane C. Dodd*, Ceylon, 20;) 45; Miss Williamson's sch. 9; Cedarville, pres. s. s. for Mr. Pierce, Gaboon m. 10; Fairton, L. J. 1; Newark, 1st pres. ch. 379,37; s. s. wh. and prev. dona. cons. FRANCIS L. HULSEY an H. M. 50; C. S. Haynes, 50; 6th pres. ch. 53; Rev. W. B. 5; Paterson, Mrs. C. B. A. 10; Trenton, 3d pres. ch. 26; 640 37

836 97

PENNSYLVANIA.

Rev. G. P. M. 1; Carbondale, pres. ch. wh. cons. Mrs. JAMES ARCHDALE an H. M. 101; a friend, wh. and prev. dona. cons. Miss R. CAROLINE WARD an H. M. 50; Harrisburg, m. c. 22,50; Meadville, 16; disc. 16c.; McKean, G. J. 1; Montrose, young la. cent so. for m. to Syria, 23; Mt. Pleasant, pres. ch. and so. 45; Philadelphia, Mrs. Henry, for *Ann Maria Henry*, Ceylon, 20; Arch st. pres. ch. B. M. J. 5; Miss M. 2; Mrs. Constable, 25; 1st pres. ch. Mrs. E. P. Wilson, 150; fem. s. s. 55; J. W. 5; Miss Sidney Paul to cons. Rev. J. ADDISON WHITAKER an H. M. 50; fem. so. for ed. hea. youth in India, 62; C. B. Dungan, 18,75; Pittston, J. F. Jr. 4,75; Wattsburg, ch. and so. 5; Williamsport, 2d pres. ch. 103,11; s. s. inf. class, 1,52; 766 47

MARYLAND.

Baltimore, B. Kurtz, 25; 5th pres. ch. s. s. m. c. 30; 55 00

VIRGINIA.

Alexandria, 2d pres. ch. 20; French Creek, M. P. 1; A. B. 1; Richmond, Mrs. S. M. Price, 10; 32 00

NORTH CAROLINA.

Salisbury, Mrs. L. E. Cairns, for *James W. Cairns and Isabel McC. Cairns*, Ceylon, 40 00

OHIO.

By Rev. S. G. Clark.
Aurora, 20,50; Rev. J. S. G. and fam. 10; 30 50
Austinburg, 7 17
Bainbridge, 4 44
Bath, 25c.; Rev. G. W. P. and wife, 5; 5 25

Bloomfield, 12 83
Brecksville, 3 60
Brooklyn, 3 50
Champion, 15; Farmington, 14,82; wh. and prev. dona. cons. Rev. R. McCULLOUGH of Winchester, Ia., an H. M. 29 82
Claridon, 7 00

Cleveland, 1st pres. ch. 7; J. F. Clark, 20; 27 00
Concord, Mrs. S. J. W. 5 00
Hartford, 9 25
Huntsburg, Cong. ch. 14 00
Kingsville, 11 00

Kinsman, 46,09; L. C. P. 10; T. K. 10; H. L. 10; J. C. 10; P. A. 10; Mrs. C. S. G. 10; mon. con. 16; 128 36

Acad. 6,27; 31 00
Kirtland, 21; Rev. T. Coe, 10; 16 01
Mesopotamia, 37 66
Newton Falls, 10 00

North Rochester, 75 63
Norwalk, 5 00
Orwell, 1,50; C. A. P. 10; 11 50

Painesville, 42,58; R. Hitchcock, 50; m. c. 10,98; S. T. L. 10; 113 56
Parkman, 5 98
Ravenna, m. c. 11,25; s. s. 1,75; 13 00

Rome, 8 00
Ruggles, 3 00
Tallmadge, 62 73
Troy, 6 63

Vernon, 1 91
Vienna, Rev. Mr. Betts and fam. 10 03
Wayne, 28 00

West Andover, 6 50
West Williamsfield, Ch. 15 70
Williamsfield, M. L. 10 00

Windham, Rev. H. B. and wife, 10 00
York, 3; N. B. 10; wh. and prev. dona. cons. Rev. REUBEN HATCH an H. M. 13 00

Youngstown, m. c. 5 00

798 53

Ded. disc. 9 70—788 83

By G. L. Weed, Tr.

Alexandria, Pres. ch. 15; W. Fitch, 10; 25 00
Cincinnati, 3d pres. ch. m. c. 20; J. E. P. and wife, 5; 25 00

Columbus, 2d pres. ch. m. c. 16; s. s. for Mr. Bushnell, Gaboon m. 63,70; E. Cloud, 10; 89 70
Dick's Creek, A. bal. 1 00

Jersey, Ch. 44,88; s. s. 1,62; fem. miss. asso. 5; 51 50
Johnstown, Pres. ch. 18; m. c. 15; Rev. E. Garland, 12; 45 00

Lockland, Rev. E. S. 1; S. W. 1; 2 00
Marietta, 1st cong. ch. 81,50; m. c. 8; Mrs. McG. 1; Soc. of Inq. Marietta college, 10; 100 50

Marysville, Pres. ch. 19; s. s. 4,27; a friend, for Mrs. Herrick, Gaboon m. 1; 24 27

Mount Gilead, 1st pres. ch. 3,73; Rev. H. Shedd and fam. 4,27; 8 00
Newark, 2d pres. ch. 78,50; m. c. 6,20; A. Sherwood, 10; 91 70

Point Isabel, L. F. B. 50
Putnam, Pres. ch. 125,70; m. c. 13; Un. s. s. 8; 146 70

Springfield, 1st ortho. cong. ch. m. c. 21,30; s. s. for Mr. Bushnell's sch. Africa, 18,38; 42 68

Walnut Hills, Mrs. J. B. 5 00
Williamsburg, O. D. 5 00
Yellow Springs, Pres. ch. 5 00

671 55

Ded. disc. 4 00—667 55

1,456 38

Ashtabula, Pres. ch. Mrs. H. E. Parsons, 18; Mrs. G. C. H. 4; Cincinnati, a friend, 10; Edenburg, W. H. C. 5; B. C. 10; Gallipolis, 1st pres. ch. 10; Harmar, cong.

ch. m. c. 25,09; Hudson, Bible class miss. so. 27,51; Rev. H. C. 2,49; McConnellsville, cong. ch. m. c. 20; Pierpont, S. St. John, 3; Strongsville, Rev. T. W. 1,75;	136 84
	1,593 22
Legacies.—Hartford, Estate of R. Hays, by Rev. S. G. Clark,	21 00
	1,614 22

INDIANA.

By G. L. Weed, Tr.	
Bedford, Pres. ch. s. s.	7 00
Crawfordsville, Centre ch. m. c.	62 00
Danville, Pres. ch. m. c.	21 00
Greenville, Rev. B. F. S. 5; pres. ch. m. c. 4,15;	9 15—99 15
Lima,	31 26
	130 41

ILLINOIS.

By Rev. I. M. Weed.	
Chicago, 1st pres. ch.	90 00
Dover, Cong. ch.	24 00
Galesburg, 1st pres. ch.	23 45
Greenwood, Cong. ch.	7 00
Kewana,	21 20
Millburn, Cong. ch.	12 92
Rockford, 1st do. 48,08; m. c. 11,74; s. s. 23,35; Mr. H. 10; J. M. 10; E. H. P. 10; A. C. 10;	123 17
Udina, Cong. ch.	3 33
Waukegan, Little Willie, dec'd,	60
Wethersfield, Cong. ch.	18 50
	324 17
Ded. disc.	1 40—322 77

Augusta, Pres. ch. m. c. 12; Brighton, pres. ch. m. c. 9; a family, 11; Chicago, 2d pres. ch. 1,007,90; ded. disc. 7,50; s. s. 54,38; Friendsville, J. K. C. 4,75; Galena, 2d pres. ch. 90; s. s. for sup. of Mr. Breath, Nestorian m. 50; Griggsville, cong. ch. and so. m. c. 41,50; Jerseyville, P. Fobes, 15; Kendall, pres. ch. 25; Lacon, W. Fisher, 500; Lockport, cong. ch. 40; Mendon, A. H. 8; Moline, cong. ch. 19; Payson, a friend, 3; Preeceville, juv. sew. so. 14; friends, 2; Sheffield, m. c. 3; Winchester, pres. ch. 10;	1,911 63
	2,234 40

MICHIGAN.

By Rev. O. P. Hoyt.	
Birmingham, 33,16; a friend, 10;	48 98
s. s. 5,52;	21 12
New Hudson,	92 53
Niles,	5 50
Royal Oak,	6 69—174 82
Sturgis Prairie,	
By J. S. Farrand, Agent.	
Detroit, 1st pres. ch. 141,10; N. D. S. 10; Rev. Dr. D. 10; A. M. F. 10; juv. coll. 8,20; ded. disc. 2,23;	177 07
	351 89
Hillsdale, Pres. ch. 5; Homer, J. W. 1; Kalamazoo, pres. ch. m. c. 82,66; special coll. 73,13;	161 79
	513 68

WISCONSIN.

By Rev. I. M. Weed.	
Emerald Grove, Cong. ch.	8 00
Oconomowoc, do.	10 45
Racine, Cong. ch. 39,59; pres. ch. 91,38;	130 97
Shopier, Cong. ch.	11 85
	161 27
Ded. disc.	65—160 62
Berlin, Pres. so. and s. s. 20; Green Bay, youth's miss. so. 8; Oconomowoc, cong. ch. m. c. 12; Mrs. Fay's s. s. class, 3,50;	

Patch Grove, Rev. I. Tracy, 70c.; Ripon, m. c. 5; Summit, pres. ch. 29; Windsor, cong. ch. and so. 12;	90 20
	250 82
Legacies.—Outagamie, Alvin Burnell, by S. E. Gordon, Ex'x,	50 00
	300 82

IOWA.

By Rev. I. M. Weed.	
Burlington, Rev. Abner Leonard, to cons. Mrs. MATILDA B. RANSON, an H. M.	100 00
Muscataine, Cong. ch. 20,50; Dr. R. 1;	21 50
	121 50
Ded. disc.	50—121 00
Cedar Rapids, Pres. ch. m. c. 32; Dubuque, Missionary Hill, for chapel in Sivas, Turkey, 10; Montrose, pres. ch. 20,90; Poultney, Rev. J. H. K. 5; Westfield, Rev. J. Sampson, 100;	167 90
	288 90

MISSOURI.

Troy, Pres. ch. 8; F. Parker, 15; St. Joseph, German cb. 1,65; St. Louis, 1st pres. ch. 130,50; m. c. 7,50; A. Vinton, 50; A. C. 2,50; Trin. cong. ch. 84,75;	293 90
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TENNESSEE.

Dover, H. C. R. 5; New Canton, L. H. R. 5;	10 00
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TEXAS.

San Antonio, A friend,	2 50
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OREGON TERRITORY.

Oregon City, Cong. ch. 8; M. K. P. 5;	13 00
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IN FOREIGN LANDS, &c.

Armenian miss. Little Mary, dec'd,	5 00
Cherokee miss. Coll. at ann. meeting,	19 25
Eaton, C. E. Cong. ch.	18 00
Hamilton, C. W. Rev. C. Ebbs,	10 00
Old Town, Seneca m. miss. so. 68,90; s. s. 10,44;	79 34
Panama, N. G. Rev. J. Rowell, wh. cons. Miss SARAH M. N. CUMMINGS of Portland, Me. an H. M.	100 00
Park Hill, Cher. na. m. c.	24 30
Seneca miss. m. c. 7,71; Alleghany, Dea. E. Hall, 20;	27 71
St. Andrews, C. E. Pres. ch. m. c.	42 00
Tuscarora miss. 2,25; m. c. 4,50;	6 75
Vienna, C. W. A friend,	4 00
	336 35
Legacies.—Jaffna, Ceylon, Rev. G. H. Apthorp, (prev. rec'd, 4,072;)	42 00
	378 35

Donations received in January,	33,994 93
Legacies,	15,630 99
	\$49,625 92

☞ TOTAL from August 1st to January 31st,	\$135,637 45
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CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January,	\$768 23
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DONATIONS IN CLOTHING, &c.

Bath, Ohio, A bed-quilt fr. four little girls.	
Coventry, Vt. A box, fr. la. benev. so.	
Wellington, O. Clothing,	27 26

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